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AGRICULTURAL MAP

Based upon material by August Geissler



C Y P R U S:

ITS HISTORY, ITS PRESENT RESOURCES, AND
FUTURE PROSPECTS.

BY

R. HAMILTON LANG,

LATE H.M. CONSUL FOR THE ISLAND OF CYPRUS.

WITH TWO ILLUSTRATIONS AND FOUR MAPS.

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PREFACE.

IN referring to my recent contributions upon 'Cyprus in *Macmillan's Magazine*, many newspapers have stated that I was nine years British Consul at Larnaca. This is incorrect, and I desire to rectify a statement that may give umbrage to the three gentlemen who very ably filled the post of Vice-Consul during my residence in the island. The facts are that I was manager of the Imperial Ottoman Bank agency at Larnaca, and that during the intervals between the nomination of a Vice-Consul and his arrival at his post, the Foreign Office was pleased to avail itself of my services as acting Vice-Consul. Thus I discharged the consular duties from December 1861, till June 1862; from May 25 till November 28, 1864; from October 14, 1865, till April 23,

1866, and from April 15, 1868, till January 6, 1869. At the time of the nomination of Mr. Sandwith to the Consulate at Crete in 1870, the Foreign Office was intent upon carrying out the economical propositions of the Consular Commission, and did not desire to nominate a Vice-Consul, *de la carrière*, to Cyprus. In these circumstances I was offered the position with the grade of full Consul, and was thus appointed on the 9th of September, 1871. A more honourable position, more graciously given, I certainly could not have desired, but it had never been my ambition to enter the Consular career, nor could I afford to do so. In March of 1872, the Directors of the Imperial Ottoman Bank appointed me manager of their branch in Egypt, and, although my position in Cyprus was peculiarly agreeable to me in many respects, I felt bound to accept the call to a larger, and, financially, more interesting field of action.

The materials for the following pages were all collected during my residence in Cyprus. The details of the ancient and modern history of the

island were written before 1869, and, I may say, were even privately circulated amongst friends. In that history I pretend to no originality. It was compiled with the design of saving others the trouble which I had experienced of arranging in a consecutive form all that was known of the history of Cyprus, and thus facilitating the study of Cyprian antiquities.

My position as manager of the Imperial Ottoman Bank at Larnaca, to which all the customs, salt and excise revenues were paid, and which did all the financial business of the Government, gave me especial opportunities for studying the questions of taxation and administration, and brought me into intimate relations with Turkish functionaries of all ranks.

My antiquarian researches and my farming occupation brought me into constant contact with the peasants of Cyprus, and gave me an insight which otherwise I could never have obtained, into their condition, character, and grievances. Thus, from no particular merit of mine, but simply from the exceptionally favourable circumstances in which I

was placed, am I able to-day to communicate information concerning Cyprus, which I hope may prove useful as well as interesting.

Should it contribute, even in the most trivial degree, to the development of the material wealth of Cyprus, I shall feel satisfied; and the time and thought which I have devoted to this volume is only a very feeble token of the kindly sentiments which I can never cease to entertain towards the people of Cyprus.

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Pari d'baran min Keyi-
College Row, Calcutta,

C Y P R U S.

CHAPTER I.

INTRODUCTION.

THE island is thought to have received its name "Cyprus" from a shrub extensively found in it, and which is called in Greek *Kύπρος*, in Hebrew *Gopher*, and in Latin *Cyprus*. It is the *Lawsonia alba* of Linnaeus. From the flower of this plant was extracted a juice which the Greeks called *μύρον κύπριον*, and a dye called "consuta," largely used to this day by Arab women. Whether the name *Geography* the name, the shrub, or the shrub received the subject the island, is entirely conjectural. In a similar way it might have been inferred that the island got its name from the well-known metal "copper," which abounded there. The metal, however, is believed to have got its name from the island—as in my opinion the shrub may also have done. The

truth is that the derivation of the name "Cyprus"—when and why the island got it—is very doubtful. It has received from ancient writers many names besides that of Cyprus, but they are mostly connected with the prevalent religion or with peculiarities of the country. Of these names may be mentioned Aphrodisia,¹ Acamantis,² Amathusia,³ Makaria,⁴ Meionis,⁵ Sphakia, Aspelia, Kerastis, Kolinia, Kriptos, Ophiusia.⁶

The Old Testament Scriptures refer to the island under the name of Kittim, or Chittim. Thus Balaam, in Numbers xxiv. 24, speaks of "the coast of Chittim," and Isaiah, in the 23rd chapter, while proclaiming the doom of Sidon, says, "Pass over to Chittim; there also thou shalt have no rest." There can be no doubt that Isaiah refers to Chittim of Cyprus, which was a dependency of the Phoenician kingdom, and to which the ~~Syrians~~^{colonies} would naturally have been exposed to the disasters which befell their ~~country~~. The Jewish historian Josephus distinctly associates Chittim with Cyprus. In his *Antiquities*

¹ From the worship of Aphrodite.

² Acanthus is the name of a promontory of the island.

³ Amathus was an important city in the island.

⁴ Perhaps indicating the great fertility of the soil.

⁵ Possibly from Lydian colonies settled in the island.

⁶ Probably from the great number of snakes in the island.

(Book i. chap. 6, § 1) he writes:—"Cethima (son of Javan and grandson of Japhet) possessed the Island of Cethima, it is now called Cyprus: and from that it is that all the islands and the greatest part of the sea-coasts are named Cethim by the Hebrews; and one city there is in Cyprus that has been able to preserve its denomination: it is called Citius by those who use the language of the Greeks, and has not by the use of that dialect escaped the name of Cethim." The quotation explains the expression, "Isles of Chittim," which is found in Jeremiah and Ezekiel. The Hebrews thus sometimes referred to all the Isles of the Gentile world under the name of the one which was nearest to their coasts, and with which they had the greatest intercourse.

The origin of the earliest inhabitants of Cyprus is a question of considerable difficulty. In Smith's *Dictionary of Greek and Roman Geography* the general opinion of most writers upon the subject is thus epitomised. "Cyprus seems to have been colonised by the Phœnicians at a very early period... We do not know the dates of the establishment of the Greek cities in this island, but there can be no doubt that they were later than this period." No reference is thus made to any other than Phœnician

and Greek colonies, but there appear to me good grounds for the supposition that before these colonies came to the island, it already possessed a population of its own, with whom the Phœnicians first came to trade, and amongst whom they afterwards settled. "Of no nation," says Professor Curtius in his admirable *History of Greece*, "are the beginnings known to history. . . The science of language is no better able than her sister sciences to measure this prehistoric time; but to her alone belong the means of casting a light upon its obscurity." And it has been through an erroneous reading of this science of language that misconceptions have arisen in regard to the early population of Cyprus. Until very recent years it was universally thought that the most ancient language of Cyprus was that of Sidon. The studies of the Duc de Luynes first clearly demonstrated that Cyprus possessed a very ancient writing peculiar to itself, which is neither Greek nor Phœnician. This writing, and the language which it expressed, were co-existent in the island with the Greek and Phœnician languages, and the import of bearing of this fact upon the question of the origin of the earliest population is readily apparent. Had the population of the island been only Phœnician or Greek, we should certainly not have found

any media for the expression of thought but those already possessed in a high degree of perfection by these two nations. And it is certain that the writing peculiar to Cyprus is of antiquity higher than the date of the introduction into the island either of the Phœnician or the Greek writing. The source from which the Phœnician writing was introduced is certain: it came with the Phœnician colonists from Sidon; and it is equally certain that it was the Greek colonists who introduced Greek writing. But the origin of the writing which we must call Cyprian, because it is found nowhere else, is buried in obscurity, and we cannot escape the conclusion that it belonged to a people already settled in the island before the arrival of either Phœnician or Greek colonists. This assumption is strongly confirmed by the most ancient ethnological record which we possess; indeed, the statement of that record would be utterly discredited if it were proved that the island had been first peopled by a race of Semitic origin.

In the tenth chapter of Genesis we read, "and the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands." Commentators are agreed that these names are not personal, but that they

designate tribes or nations by their countries. We may therefore, for greater clearness, read the passage thus :—“The inhabitants of Elishah (Ellis or Hellas), Tarshish, Kittim, and Dodanim (elsewhere Rhodanim, Rhodes), were descendants of Javan.” It has been already shown that Kittim is Cyprus, so that the declaration of the ethnological record attributed to Moses is positive that the inhabitants of Cyprus were of Javanian (Ionian) origin, and not Semitic. If we refer to the history of the island about the time of Moses, this record becomes invested with an especial value. It was then that Cyprus was conquered by Thotmes III. and was actually a possession of Egypt. If we presume then that the writer of Genesis was Moses, brought up at the Court of Pharaoh, we may well suppose that he had either seen inhabitants of the island or had been well-informed concerning them by Egyptian officers who had taken part in their conquest. In the days of Moses no Phœnician colonists can have settled in Cyprus, or their numbers must have been insignificant in comparison with the aboriginal population, which he declares to have been Javanian, whose handwriting the recent researches of the Duc de Luynes have brought to light.

The Cyprian writing itself strongly confirms the statement of the Old Testament Scriptures. Suf-

cient progress in its decipherment has been made by philologists to prove that it is of Aryan or Indo-Germanic, and not of Semitic origin. In this conclusion we have a remarkable example of the value of antiquarian researches. The discovery and study of a few old stones and coins has confirmed to us the truth of an ethnological record written 4,300 years ago, and it refutes, in my opinion, conclusively, erroneous theories which were inconsistent with that record. The science of language, referred to by Professor Curtius, when rightly understood, has thus cast a true light upon the obscurity of a very distant past.

The Cyprian language has been called a dialect of Greek, but this expression does not appear to me to convey a true idea of the nature of its affinity to that language. The characters used in Cyprian writing have little or no resemblance to Greek characters, but the words which the Cyprian characters express are pretty much the same as those used by the early Greeks. We may conclude then that the Cyprian language comes from the same parent stock as that of Greece. There remains the singular anomaly that the Cyprian manner of writing that language is entirely unlike that employed by the Greeks. Tradition reports that the Phœnician Cadmus

introduced into Greece an alphabet of sixteen letters, and although Cadmus may be a mythical personage, there can be no doubt that the Greek written characters are of Phœnician origin. The truth, therefore, involved in the tradition concerning Cadmus is apparently this, that when the Phœnicians came into contact with the Greeks the latter were unable to convey in writing the language which they spoke, or to do so only very imperfectly. The Phœnicians must have taught them to do this, and hence the Phœnician origin of the Greek characters. But while the language spoken in Greece was current in Cyprus, the Cypriotes, *unlike* the Greeks, did not require a Phœnician teacher to instruct them in the art of writing. The Cypriotes *wrote* as well as *spoke* their language when the Phœnicians came amongst them, and the Cyprian and Phœnician alphabets continued to flourish side by side in the island until both almost simultaneously disappeared about the third century before our era.

The question naturally arises, Was the Cyprian manner of writing an invention of the Cypriotes, or was it not rather brought by them from the common home whence Greeks and Cypriotes had both emigrated? Some interesting considerations may help us to reply.

Professor Curtius is of opinion¹ that "in Asiatic Ionia were the original habitations of the Ionians" (Javanians). He represents the Dorians and Ionians as having been together in Phrygia and as each emigrating from that common centre, the Dorians "reaching the Alpine land of Northern Greece" through Thrace, while the Ionians "descended from the Phrygian tablelands, down the valleys, to the coast of Asia Minor." From this coast of Asia Minor a band of emigrants passed over to the Greek islands; and I venture to suggest that a second band, passing through Lycia, may have crossed over the Lycian Sea and reached Cyprus. Nor is this an unsupported supposition. The science of language appears to me to bear testimony in its favour. The important Lycian inscriptions which have been published by Sir Charles Fellowes and others have drawn attention to a Lycian writing which is evidently composed of characters partly Greek and partly peculiar to Lycia. In the Lycian inscriptions published by Sir Charles Fellowes I find twenty letters, of which thirteen are identically the same as letters found upon the Cyprian inscriptions, and seven are very nearly similar. The principal element in the relationship between these Lycian and Cyprian letters

¹ Book i. chap. i. p. 32.

consists in the fact that the system of their structure is the same. Thus, in the Lycian we have simply letters such as **—ΛV** found in their compound forms **+ΛVVVV**, just as we have in Cyprian. In short, the resemblance between these Lycian letters and their Cyprian counterparts is so great that had the group of Lycian letters noted below been found upon a stone in Cyprus the inscription would unhesitatingly have been declared to be Cyprian, just as I have read that Captain Graves, who collected many Lycian inscriptions, supposed a Cyprian inscription which he found in Cyprus to be Lycian.¹ That we should find in the Lycian inscriptions published by Sir Charles Fellowes a large proportion of Greek letters need not surprise us, as the inscriptions belong to the sixth century before our era. At that time the relations between Lycia and Athens were so intimate that naturally the influence of the more advanced country would be apparent. The wonder is that the Lycian writing

¹ The following are the twenty Lycian letters and their counterparts in Cyprian:

Lycian.

ΨΔΙ-ΨΥΨΧΨ+ΛΜΨΤΨΨ*ΤΨΦ

Cyprian.

אֵל הַמָּלֵךְ

†ΛΜΨ↑ T F

of that period should have differed at all from Greek, and that it should still have retained in it the evident proofs of a more ancient alphabet upon which the Greek characters were engrafted. We have seen the undeniable affinity between what remains to us of this ancient Lycian alphabet and that of Cyprus, an affinity which declares a common parentage. It is *thus* that, by his language and his writing, we can follow the footsteps of the Cyprian Javanian emigrant back to Phrygia, the parent home of the Cyprian, Lycian, and Ionian wanderers.

Cyprus was therefore the nearest Aryan settlement to Phœnicia, and consequently the first to come under Phœnician influence in religion and the arts. Thus the Cyprian Aphrodite, so strongly resembling the Phœnician Astarte, gradually received the homage of all Greece, and her worshippers never lost sight of her earliest shrine in Paphos of Cyprus. So, too, probably with many of the arts, such as metallurgy, the ceramic arts, and the coining of money, in all of which Cyprus was probably an earlier proficient than Greece herself. But her greater isolation from the parent stock and her close intercourse with the East modified many of the distinguishing characteristics of the race, and caused the people

to lose much of the remarkable individuality which was so pre-eminent in the Athenian Greeks. Climate also may have had an important influence in, as it were, Orientalising the Cyprian section of the Aryan family and toning down the balder and more robust features of the race.

CHAPTER II.

EARLY HISTORY.

THE written history of nearly all the countries washed by the Mediterranean Sea starts from their connection with Egypt, and in this respect Cyprus is no exception. Previous to the sixteenth century b.c., when the island became associated with Egypt, the history of Cyprus is a total blank, and all that transpired before that period must be left to pure conjecture. We may assume, and with considerable certainty, the descent upon her shores before that time (how long before it we dare not say) of settlers of Aryan origin coming from Lycia, but we cannot even venture to call them the aborigines as they doubtless found in the island an indigenous population, "the children of the black earth"—the Pelasgi of the Greeks. We have no means of judging how this Aryan settlement was accomplished, whether by the overwhelming brute force of a swarming

invasion, or, as is more likely, by the gradual submission to a superiority based upon higher intelligence.

About the seventeenth century B.C., a colony of Phœnicians settled in the Delta of Egypt, and under its chiefs, known as the Shepherd Kings, successfully assumed a despotic power over both Upper and Lower Egypt.¹ The country groaned under this detested foreign yoke until it found in Amasis I. a deliverer, who overthrew the despotic power of these Phœnician intruders, and finally expelled them from Egyptian soil and pursued them with an army into Palestine. This brilliant success created a desire for foreign conquest, and at a later date, probably while the Joseph, of Bible history, was prime minister in Lower Egypt, Thotmes I. of Upper Egypt led his victorious armies beyond Palestine to the rich plains which stretch between the Euphrates and the Tigris.² Under Thotmes III. Egypt reached the climax of her glory as a conquering power. Uniting in his person, by marriage, the sceptres of Upper and Lower Egypt, Thotmes possessed resources greatly superior to those of his predecessors, and being endowed with the talents necessary to improve his advantages, he acquired for himself

¹ Sharpe's *History of Egypt*, chap. i.

² *Histoire Anc. Egypte* par Mariette Bey, p. 31.

the name of “arbiter of the world,” and extended his empire over Abyssinia, the Soudan, Nubia, Syria, Mesopotamia, Trakarabi, Kurdistan, and Armenia. Nor did Cyprus escape the sweep of his wide-stretching arm, for we learn that in his reign the Egyptian fleet attacked and subdued the island.¹ This is the first solid fact known in Cyprian history.

The nature of the subjection which Egypt imposed upon the island we can only guess. It was probably limited to the payment of a tribute and the acknowledgment of dependence. Even that mild form of allegiance does not seem to have been willingly yielded, for Josephus, on the authority of Manetho, ascribes to Setho I. an expedition against Cyprus.² We are told that this king possessed a naval force, and it may be assumed that his immediate predecessors were less powerful on the sea, a circumstance which probably explains why Egypt had been unable to maintain her suzerainty over the island. According to Manetho, Setho was successful in all his expeditions, and with especial reference to Cyprus, Phœnicia, the Assyrians, and Medes, it is said, “He subdued them all, some by his arms; some without fighting, and some by the terror of his great army.”

¹ *Histoire Anc. Egypte*, par Mariette Bey, p. 35.

² *Jos. apud Apion*, I. 15.

This second expedition did not suffice to ensure the continued submission of the Cypriotes. Fully a century later, during the reign of Ramses III., a warlike tribe in the north of Syria, called the Khetas, revolted against the Pharaohs. The revolt assumed extensive proportions, the Khetas were joined by the Phoenicians, and the Island of Cyprus furnished a contingent to the confederate army.¹ It was evidently a preconcerted attempt on the part of the northern dependencies of Egypt to assert their independence, but the effort was unsuccessful. The bas-reliefs of Medinet Aban represent Ramses III. as victorious both by sea and land—on the shore by driving back the confederate army, while the waves of the sea engulf the enemies of Egypt. Apparently this successful effort was the last which Egypt was able to make which was worthy of her brilliant past. Under the successor of Ramses III. the power of the Pharaohs began visibly to decline. Divided into two kingdoms, and a frequent prey to civil conflicts, the distant provinces of Egypt threw off their allegiance one by one, and in most cases regained their independence without a struggle. Such was probably the case with Cyprus, for we find no mention in

¹ *Histoire Anc. Egypte*, par Mariette Bey, p. 45.

its history of any contest with Egypt after that in the reign of Ramses III. But the connection of the island with Egypt, during probably three centuries, left traces which are easily recognisable in her most ancient monuments and customs.

While the power of Egypt abroad was waning Phœnicia was rising to the first importance among the nations. Essentially a commercial people, the spread of the influence of the Phœnicians was seldom sought to be effected by conquest. Like the Anglo-Saxons of our own day the Phœnicians scattered far and near commercial colonies, whose object was barter, not aggression. Attracted to Cyprus by its mines of copper, the timber which covered its mountains, and the produce of its fertile plains, Phœnician colonists settled in the towns upon the sea-coast to trade with the people of the island. They bartered the gold and the luxurious manufactures of the East for the minerals and produce of the island, which they carried back to the mother-country or transported to the far-off lands visited by their ships. As the bee flying from pollen to pollen hybridises as it goes, the Phœnician trader scattered the seeds of an advanced civilisation and a higher material prosperity wherever he touched and wherever the grateful advantages of

his commerce were felt. The foreign intruder who comes to demand submission is compelled to assert his position by the force of arms, but the trader with his ornaments and his luxuries is a welcome guest, and is soon esteemed as a friend. Thus quietly and amicably the Phœnicians settled in Cyprus and gradually acquired that position of importance which wealth invariably commands. Citium was probably the earliest of the Phœnician settlements in the island, and it is not unlikely that it was amongst the first of the many commercial colonies which Sidon established. In the infant days of navigation all the ships westward, bound from Sidon, doubtless made Cyprus their first station, just as it was the last station with all the ships going from the west to Sidon. This explains the expression in the prophetic vision of Balaam, "Ships shall come from the coast of Chittim," not necessarily Cyprian ships, but ships from the west.

In those early days Citium was in no manner, however, an independent kingdom, but yielded both dependence and tribute to the mother city. Tradition speaks of one Belus, King of Cyprus and founder of Citium, but Mr. Kenrick remarks, with apparent justice, "That the name only indicates the Phœnician origin of one portion of the religion of Cyprus,

Belus having been specially worshipped at Sidon." We cannot determine the date of the first Phœnician settlement in Citium, but it was not probably earlier than the thirteenth century B.C. The first historical fact which we possess concerning the Phœnicians of Cyprus is that Hiram, King of Tyre, who was the contemporary of Solomon, made an expedition against the Citians because they refused to pay their accustomed tribute. The expedition was successful, and the rebels were reduced to submission. It is conjectured that the colonists of Citium, by origin Sidonians, refused to pay allegiance to Tyre and to acknowledge the power which had forcibly usurped the supremacy of their mother city.

The spread of Phœnician influence in the island was rapid, and would probably have become predominant had there not set in, as early as the epoch ascribed to the Trojan war, another tide of colonisation, which allied itself to and strengthened the native Cyprian element. It would be of the highest importance for a proper understanding of the early history of Cyprus to solve the difficult question whether the war of Troy, as sung by Homer, was an historical reality or a poetic fancy. All the writers on Cyprus, ancient or modern, have regarded it as history and its heroes as real

personages. They have thus made Teucer son of Telamon, Agapenor son of Ancæus, Acamas and Demophon sons of Theseus, and many more of the heroes of Troy founders of kingdoms in Cyprus and leaders of Greek colonies to the island. But I prefer to follow the most learned Greek historian of our day in his appreciation of the historical value of that greatest work of early times. "Though literally believed," says Mr. Grote, "reverentially cherished, and numbered among the gigantic phenomena of the past by the Grecian public, it is in the eyes of modern inquiry essentially a legend and nothing more. If we are asked whether it be not a legend embodying portions of historical matter and raised upon a basis of truth . . . our answer must be that as the possibility of it cannot be denied, so neither can the reality of it be affirmed. . . . Whoever therefore ventures to dissect Homer, Arkænus, and Lesches, and to pick out certain portions as matter of fact, while he sets aside the rest as fiction, must do so in full reliance on his own powers of historical divination, without any means either of proving or verifying his conclusions." Assuming the war of Troy to be a legend, all or most of the heroes called up by the poet to play their various parts in the romance, are equally

legendary, and the reputed founders of Greek kingdoms in Cyprus become mythical personages. Feeling no reliance on my powers of historical divination, I will not attempt to dissect the stories of ancient authors by ascribing reality to some of the Trojan heroes and fiction to others, but I think it a probable conjecture that about the time which the poet has immortalised some great convulsion agitated the Hellenic race and produced an extensive dispersion of many of its members and the settlement of several Greek colonies in the island of Cyprus. In later years the descendants of these colonists may have sought to associate their ancestors with the much-admired, although legendary, heroes of Troy, and hence the traditions connecting them with Cyprus. Certainly there is no trustworthy evidence to prove that the kingdoms associated with these heroes were, at the early period of which we are now treating, in any degree Hellenic. As late as the sixth century B.C. six out of the seven kingdoms into which the island was divided placed Cyprian and not Greek inscriptions upon their coins; and antiquarian researches have proved that while monuments bearing Cyprian and Phoenician inscriptions of that or an earlier period are common, few Greek inscriptions are found which

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can be ascribed to an epoch earlier than the fourth century B.C. The strongest statement that is justified by the meagre information which we possess of these early times is that colonies from Greece settled in various parts of the island and became fused with the native Cyprian population. This fusion was both natural and easy, as we have already seen that the Cyprian race was of kindred origin to the Greek and spoke a language which the new settlers probably in great measure understood.

As early as B.C. 900 the island was divided into little states, which afterwards got the name of kingdoms. The kingdom took its name from the chief town of the district, and the names of these royal towns were: Salamis, Citium, Amathus, Curium, Paphos, Idalium, Tamassos, Murium, Aipeia, afterwards Soli, Cithrea or Chytri, and Lapithos.¹ An attempt has been made to determine which of these kingdoms were Phoenician, which Cyprian, and which Greek. The fact probably is that in all of them there was a mixed population, as the three races lived in perfect amity, and their mutual tolerance

¹ Some writers do not include Idalium and Tamassos. These towns were annexed to the kingdom of Citium about the sixth century B.C., but before that time they were separate kingdoms.

was not diminished by religious bigotry. We can easily fancy how naturally the harmony between the three peoples would take root. To the Cypriotes the Phœnician settlers opened up a valuable commerce. The Greek settlers doubtless came to the island as wanderers seeking a home, making the daughters of the land sharers of the fruits of their labours and mothers of their children. But while the Phœnicians maintained intimate intercourse with their mother-country, the Greeks seldom or never revisited theirs, and in this difference we have probably the explanation on the one hand of the complete fusion in a short time between the Greeks and the Cypriotes; so that the former seemed to have no separate existence; and on the other, of the continued and very marked distinction which was manifest between the Phœnicians and the Cypriotes in the early history of the island.

CHAPTER III.

TOWNS OF ANCIENT CYPRUS.

BEFORE entering upon the historical events connected with the island, in which the royal towns will be frequently mentioned, it will be convenient to describe the site of each town, and to allude briefly to the traditions connected with its establishment.

SALAMIS.

The site of Salamis is distant about two-and-a-half miles from the present town of Famagusta. It was the natural port for the plain of the Messorie, the most fertile and the largest grain-producing district in the island. This circumstance must have given a special importance to the town from the earliest times, and it certainly contributed to make the kingdom of Salamis the most opulent in the island. There is no village now upon the site, and great

part of the ancient masonry was removed to construct the fortifications of Famagusta.

Greek tradition connects the city with Teucer, son of Telamon, under the following circumstances. The Trojan hero was banished by his father Telamon from the paternal roof for not having avenged the death of his step-brother Ajax. In his outcast condition he sailed in search of a new home, and came in his wanderings to Cyprus. Belus, King of Sidon, is reported to have given him leave to settle in the island. Virgil speaks of this Belus as having first conquered the island and then given it to Teucer,¹ who founded a city and called it Salamis, after the home of his family in Greece. He is said to have married Eune, daughter of Cyprus, and by her he became the father of Asteria.² The whole story is without doubt pure fiction, and all the persons spoken of imaginary. The grain of truth contained in it probably is that a colony of Greeks settled at a site called by the Phoenicians Sechelmi (Happy Water),³ and intermarried with the native Cyprian population. A Cyclopean ruin, formed of large stones measuring 34 feet in length and 18 feet in breadth, still visible,

¹ Smith's *Dict. Greek and Roman Biography*, "Belus."

² *Ibid.* "Teucer."

³ Sharpe's *History of Egypt*, chap. iii. § 14.

near the site of Salamis, may be ascribed to an epoch anterior even to the Greek settlement, and may belong to the native race amongst whom the Greeks peaceably settled. An Assyrian monument of the reign of Sargon, about 800 b.c., mentions a king of Salamis, and Herodotus speaks of Evelthen, Sirimus, Chersis, and Gorgos as reigning in Salamis from b.c. 566 to about b.c. 495. In connection with Evelthen he gives an amusing incident, which serves to prove the importance of the kingdom at that time. When Archesilaus, King of Cyrene, was forced to fly from the wrath of his revolted subjects, his mother Pheretime repaired to the court of Evelthen to beg for the means of reinstating her son in his kingdom. For this purpose she requested an army; but Evelthen "would give her anything rather than an army." He repeatedly gave the importunate mother presents, which she acknowledged with the remark, "This indeed is handsome, but it would be more handsome to give me the army for which I ask." The latest of these presents was a golden spindle and distaff. When the queen acknowledged this gift as she had done before, she was told more plainly than pleasantly, "Women should be presented with *such* things, and not with armies."

Salamis maintained its pre-eminent position among

the cities of the island until the reign of Constantine the Great, when it was entirely destroyed by a severe earthquake, part of the town being thrown into the sea. By the liberality of that emperor it was rebuilt and took the name of Konstantia, out of gratitude to its benefactor, but it never regained its former importance.

CITIUM.

Extensive mounds of débris between the Marina and the town of Larnaca, on the south coast of the island, mark the site of Citium. The traveller may still identify the fosse which encircled the ancient town on the land side. Starting from an old ruin called the Phanoremèna, the line of the ditch will be seen passing to the north in front of an elevated mound (probably the remains of a fort which protected one of the entrances to the city), and pursuing its course under a low aqueduct, which to-day conducts the water to the Marina. Further on it cuts in two the present town of Larnaca between the Greek and Catholic churches, after which it bends round gently towards the sea until it terminates at a mound of débris facing the marsh in the vicinity of the convent of the Sisters of St. Joseph of the Apparition. This was doubtless the line of defence which

baffled the soldiers of Cimon, and which was in late times attacked by Ptolemy Soter. The present marsh marks the position of the inclosed harbour of Citium, mentioned by Strabo. At this part of the coast the sea has retired considerably, and the ground upon which the present Marina is built was in ancient times covered by the sea.¹ It is on account of this retiring of the sea that the former inclosed harbour is now an uninteresting marsh. The Phœnician inscriptions which Pococke recognised were found close to the mound of débris at which we have said that the ditch terminates. It was in digging for stones to construct the water aqueduct of the town that these inscriptions came to light, and the fortunate circumstance that an English traveller was passing at the time preserved them to the world. A very large number of ancient tombs have been found in the neighbourhood of Citium, but they are all outside the line^o of fosse which we have described. The name of Larnaca is doubtless derived from λάρναξ, “a cinerary urn,” and refers to the fact of more than half the town being built upon the cemetery of Citium. Larnaca is still the most important centre

¹ Some years ago, while digging a well close to the present flour-mill of Mr. Amict, the workers came upon a stratum of seaweed, such as is washed up to the water-line.

of commerce in the island, and the residence of the Consular body. To the south of the town is an extensive salt lake, which furnishes all the coast towns of Syria with that extensive article of consumption. The lake is the watershed of the surrounding district. It thus fills with sweet water during the winter months. The soil is highly charged with salts, with which the sweet water becomes impregnated during the winter months. As summer advances the water evaporates, leaving upon the bed of the lake a crust of pure salt. The only precautions which require to be taken are that the sea should not flood the lake, and that a greater amount of sweet water should not be allowed to accumulate than the sun's rays can evaporate in summer. In former times it was only in comparatively dry seasons that the produce of salt was large; now by roughly cut canals to draw off the water when it threatens to flood the lake excessively a steady produce is secured. As an example of the extraordinary development of wealth which increased facilities of communication afford, it may be mentioned that people are still living who farmed the salt lake of Larnaca from the Government for £400 a year, while to-day it yields to the Imperial Treasury a net sum of over £40,000.

We have already said that Citium was probably one

of the earliest Phoenician settlements in the island. It continued to be their chief city to the last, and it was doubtless at all times the great commercial emporium in Cyprus. It is remarkable that at the time of Sargon, about B.C. 800, the name of the king of Citium was Pythagoras, an essentially Greek name. We find no explanation of this in the historical records of the island, but Citium, like all the other towns, doubtless contained a large Cyprian and Greek population, and it is probable that Pythagoras was a Greek who may indeed have been raised to power through the influence of the Assyrian king. The Greek or Cyprian rule in the kingdom however cannot have been of long duration. Citium issued coins down to the time of the later Ptolemies.¹

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AMATHUS.

Amathus is on the south coast of the island, on the road from Larnaca to Limasol, and about two miles distant from the latter town. It consisted of

¹ In the article upon "Citium" in Smith's *Dictionary* it is said "we have no evidence that it coined money." This is incorrect. In the treasure which I found at Dali there are very ancient coins bearing Phoenician inscriptions, which are attributed to Citium, and I have in my collection several coins of a Ptolemy, and one coin of Arsinoe, found at Dali, bearing the letters K I, which doubtless belong to Citium.

two parts, one about half a mile from the sea-shore, close to the present site of a little village called *Agia Tychenos*, and the other on the sea-coast. The latter was doubtless the shipping port, and devoted to commerce. It was also a strong position of defence, protecting the inland town from the descent of foreign enemies. The fortress was built upon a commanding eminence, so abrupt upon the land side as to have made it in early times almost impregnable; and, to the right and left, where the descent is less rapid, the position was strengthened by a solid wall of masonry, of which the remains are still visible.

Most writers assume that the population of Amathus was Phœnician, and in confirmation of this view they derive the name of the city from the Syrian town of Hamath.¹ But this derivation has little to support it except the similarity of the name. Tacitus states that the town was anciently Phœnician, but the authority of a Latin author of our era upon such a point is not of great value. As opposed to this view we have the distinct declaration of Scylax, a writer of the sixth century B.C., that the inhabitants of Amathus were

¹ Sharpe's *Hist. of Egypt*, chap. iii. § 14; Smith's *Dictionary*, "Amathus."

“autochthones” (aborigines), by which expression he certainly must have meant not Phœnicians, but the native Cyprian population. Further, there appears to me to be little doubt that to Amathus a class of coins bearing Cyprian inscriptions have been rightly attributed, and as these coins belong to a very early period, say about the time of Scylax, they furnish strong corroborative testimony in favour of that author’s statement. I am far from saying, however, that Amathus was not frequented by Phœnicians at a very early period. The existence there of a temple to Melika, or the Phœnician Melkarth, proves that a large number of Phœnicians were settled in the town. But they must have held the position of friendly foreign settlers, not exercising a predominating influence. The city of Citium was associated by tradition with Belus, the divinity peculiar to Sidon; and as Melkarth, the Syrian god, was worshipped at Amathus, it may be presumed that the Phœnician colony at Amathus was an offshoot from Tyre, and may have come to the island after Sidon had lost her supremacy. The importance of Amathus to the merchants of Tyre must have been great, because it was the port from which the metals of Cyprus were chiefly shipped. Besides the temple to Hercules Melkarth, there

was also a celebrated and very ancient shrine in honour of Venus. Perhaps the former was on the sea-coast, and the latter in the inland portion of the town.

Ancient authors differ in the fanciful origin which they ascribe to the city. Some make its founder Amathes, a son of Heracles ; others say that it was the creation of Amathousa, mother of Cinyras. Both are as near the truth as pure fiction can be expected to come. Tradition especially connects the city with Ariadne. Peon the Amathusian relates that Theseus was driven in a tempest to the coast of Cyprus and landed at Amathus, where he put his wife, Ariadne, on shore, as she was near her confinement. He himself went back to his ship, and was forced, by the increasing severity of the storm, to put out again to sea. During his absence Ariadne died in childbirth. Deeply afflicted by his bereavement, Theseus erected at Amathus two statues in her honour, one in silver and the other in brass ; and he also left money with the inhabitants, ordering them to pay her divine worship.

Her festival was held yearly on the second of September, and the grove which inclosed her tomb was sacred to Aphrodite Ariadne.¹ Other traditions

¹ Plutarch's *Life of Theseus*.

give a less glowing account of the matrimonial happiness of Ariadne, and describe her as faithlessly forsaken by Theseus. Thus abandoned, she put an end to her own life in despair, according to one tradition; while according to another she was saved by Dionysus, who, attracted by her beauty, made her his wife, raised her among the immortals, and placed among the stars the crown which he gave her at his marriage.¹ Admirers of the matchless Ariadne of the Greek sculptors may be permitted to hope that the latter tradition may be the true one.

CURIUM.

The ruins of the ancient city of Curius¹ are close to the present village of Episkopi, and about three miles from the town of Limasol, on the road to Paphos. Several Ptolemaean inscriptions having reference to the city of Curium have been found at this place. Both Herodotus and Strabo state that a colony of Argives (natives of Argos) settled at Curium, but we do not know at what period it came to the island. Stephanus the Byzantine says that the town was founded by Cureos, a son of

¹ Smith's *Dictionary*, "Ariadne."

Cinyras, the high priest of Paphos. Both father and son are probably legendary heroes, but the tradition may refer to a period anterior to the settlement of the Argives, and indicate a connection in very early times between Curium and Paphos. Near to Curium there was a celebrated temple sacred to Apollo Hylates, of which the ruins are still visible, and have been identified by inscriptions. The promontory in the vicinity, now called Cape Gata, was anciently styled Cape Curias. A valuable treasure, and other most interesting antiquarian objects, were extracted recently by General Cesnola out of the tombs about Curium.

PAPHOS.

Paphos is on the south-west coast of the island, and was the renowned seat of the worship of Aphrodite. Tradition has it that when the Goddess of Love rose out of the foam of the sea she first touched the earth at Paphos, and the spot where the devotion of man was first excited by her charms justly became sacred. Two towns bore the name of Paphos, and they were distinguished by Old and New Paphos. (Paleopaphos and Neopaphos.) Paleopaphos was of course the earlier, and is said by one tradition to

have been built by the Amazons, and by another that its founder was Cinyras, the father of Adonis. The first tradition points to the great antiquity of the town, lost in the obscurity of prehistoric times, but curiously connecting the city with what was, to the Greeks, the most marvellous type of womankind. The second tradition was doubtless the invention of the priesthood, the Cinyradæ, who thus clothed themselves with the sacredness of antiquity. The temple to Aphrodite at Old Paphos was held in the highest repute by all the Greek people, and Strabo tells us that “the road leading to it from Neopaphos was annually crowded with male and female votaries who resorted to this, more ancient shrine, coming not only from Neopaphos but also from the other towns of Cyprus.” Ancient ruins near the present village of Konklia are believed to mark the site of Paleopaphos. Several inscriptions to Aphrodite were found there, and huge foundation walls, still visible, are supposed to have formed part of the ancient temple. Strabo says that Neopaphos was about sixty stadia, or between seven and eight miles north-west of the ancient city, and this description, both as to distance and direction, seems to justify the presumption of the modern Konklia having been Paleopaphos. Extensive excavations have been made

at the spot, and particularly by General Cesnola, in recent years, but with little result.

The site of Neopaphos admits of no doubt, as the ancient name is still preserved in a small village and port on the sea-coast. The ruins of the ancient city are very extensive, and of the highest interest. They have proved a rich mine to antiquarian explorers. The ground is thickly strewed with broken columns and other relics of past grandeur. Several subterranean abodes, some ancient aqueducts, and a large number of tombs attract the attention of visitors.

Tradition informs us that Agapenor, son of Anceus and grandson of Lycurgus, was cast on the coast of Cyprus in a storm, and became the founder of Neopaphos, to which he led a colony of Arcadians. Doubtless this city on the coast was the creation of settlers from abroad, who carried on a foreign commerce, so that we may suppose that Neopaphos was originally simply the shipping port of Old Paphos, which became ultimately by the development of trade and navigation more important than the ancient city. Paleopaphos with its sacred shrine and mysterious rites belongs to the most ancient "children of the soil," while Neopaphos is associated with a foreign people. The latter town was still populous in the time of the Romans, while the former had

sunk into comparative insignificance. Neopaphos was nearly destroyed by an earthquake in the reign of Augustus, and being restored by him, received the name of Augusta.

SOLI.

Perhaps, the most beautiful scenery in the island is encountered in descending from Mount Troados (the highest mountain in Cyprus) into the plain of Morpho. Grateful streams water the mountain slopes, which everywhere are covered with orchards and luxuriant vegetation. The wheats of Leuka, the cottons and silks of Soléa, and indeed all the products of this district are famous for their quality. Such is the site of the ancient kingdom of Soli. Plutarch informs us that in old times the kingdom was called Aipeia, and was founded, according to one tradition, by the Athenian Acamas, and according to another, by Demophon son of Theseus. The site of the city Aipeia is doubtful, but it could not be far from that of the future Soli. Pococke places it at a village which he calls Aligori, but writers more conversant with the island declare themselves unable to identify Aligori.¹

In returning from Egypt Solon, the great Athenian

¹ Sakallarios.

lawgiver, visited this district, and is said to have been so attracted by the beauty of a particular site that he induced Philocyprus, the King of Aipeia, to transfer thither his capital. This was done. The inhabitants of Aipeia were removed, and the great lawgiver himself assisted in laying out the new city; constructing it in the best manner both for convenience and defence. Philocyprus expressed his gratitude by calling the new capital Soli, after his distinguished guest. In one of his elegies, Solon thus addresses Philocyprus :—

“ To you belongs the Solian throne decreed ;
To you a race of prosperous sons succeed ;
If in the scenes to her so justly dear,
My hand a blooming city helped to rear,
May the sweet voice of smiling Venus bless
And speed me home with honours and success.”¹

It is disagreeable to hint a doubt of any of the details of this interesting incident, but we find the kingdom of Soli mentioned in an Assyrian inscription of the time of Ezarhaddon, who reigned considerably before Solon was born. Either therefore the reading of the inscription is at fault, or the statement that the city was named after Solon is another of the many fanciful stories which Greek tradition has put into circulation concerning Cyprus.

¹ Plutarch's *Life of Solon*.

IDALIUM.

The site of Idalium is well identified. The name even is preserved to us in the present flourishing village of Dali, about fifteen miles inland from Larnaca. It is situated in a beautiful valley, watered by the river "Pegees," which carries the waters descending from the slopes of the Machera to the greater stream which flows through the plain of Messorie to the sea. In early times Idalium must have been one of the most populous and prosperous cities in the island, as its ruins have yielded to antiquarians the richest and most abundant store. It possessed a temple to Venus, celebrated in the verses of Virgil and other ancient authors, some of the contents of which, I think, I had the good fortune to transfer to the British Museum. The city occupied the northern slopes of a range of hills to the south of the present village of Dali, and its extensive cemeteries cover the plain both to the north and the south of the range. Idalium was attached to the kingdom of Citium about the fifth century B.C., and never afterwards regained its independence.

TAMASSUS.

Tamassus is about five miles from Idalium, near the foot of the Machera hills, and in the vicinity of the present Greek convent of Agios Heraclidios. The importance of the town was due to the copper-mines in the neighbourhood, which were early famous, and which continued to be extensively worked in our era under the Roman Emperors. The position of these mines is easily identified by mounds of scoriæ or smelted refuse. Tamassus, like Idalium, was attached to the kingdom of Citium, doubtless in order to make sure of the produce of the copper-mines for the commerce of the Phoenician city.

MARIUM.

The position of the ancient Marium is doubtful. Stephanas of Byzantium says that the town called in his day Arsinoe, near the promontory of Acamas, was formerly called Marium; but some modern writers identify the ancient site with a village still called Mari, about a mile inland from Cape Caroubier, half way between Larnaca and Limasol.¹ We are

¹ Sakellario's *History of Cyprus*, p. 57.

positively informed that when Ptolemy Soter captured Marium he destroyed it, and removed its inhabitants to Paphos. This circumstance seems to be in favour of Arsinoe as the former site of Marium, for it is quite natural that the inhabitants should have been removed to the nearest important town, Paphos; while, on the other hand, it is improbable that they should have been led past the important cities of Amathus and Carium, in order to settle them in Paphos, as must have been done if we suppose Marium to have been between the present towns of Larnaca and Limasol. The only evidence in favour of the latter position is the similarity of name; but it must not be forgotten that the name may have been given in Christian times, in honour of the Virgin Mary. Some coins bearing the Greek inscription M A P are thought by the Duc de Luynes to belong to Marium, and Scylax says that the population of the town was Greek. I have not met with any of these coins in the island, nor heard of their having been found by others, and I doubt very much whether the Duc de Luynes was right.

CITHREA OR CHYTRI.

The site of Cithrea, or Chytri, is identified as that of a village now called Paleokithré, at the foot of the southern slopes of a hill called Pentadactylon, and about three miles from Nicosia, the present capital of the island. Cithrea is much celebrated by ancient authors for the beauty of its situation and for its temple to Venus. The site is covered with débris, and a good many archæological relics have been found upon it.

LAPITHUS.

The ancient Lapithus preserves its name to our day. It is on the north coast of the island, about three miles from the seaport of Kyrinia. Strabo informs us that it received a Greek colony, which came to the island under Praxander. From its position as facing the Caramanian coast, it must have been early frequented by all colonists coming from Greece or Asia Minor. The scenery around Lapithus, and on all the north coast of the island, is very beautiful. The hill-sides are well wooded, the plain between them and the sea is rich in olive and caroub-trees, while the

abundant streams which rush down from the heights clothe the whole scene with refreshing verdure. The lover of natural beauty can gaze upon nothing more pleasing than the view from the convent of Bellapais (beautiful country), about five miles from Lapithus. The high and picturesque range of the mountains of Caramania closes in the view, and the eye rests in its farther glance upon the deep blue waters of the Mediterranean, and in its nearer upon a gently-sloping plain covered with the unchanging foliage of the olive and caroub, interspersed here and there with clusters of graceful palms, and enlivened by glistening cascades and meandering streams.

CHAPTER IV.

HISTORY TO THE END OF THE ASSYRIAN DOMINATION.

AFTER the release from dependence upon Egypt (probably about B.C. 1100), Cyprus appears to have remained free from a foreign yoke until nearly the close of the eighth century B.C. During this long peace from external enemies the island doubtless largely increased in population, and its intimate commercial relations with the flourishing kingdom of Phœnicia must have added much to its wealth and prosperity. So great was that prosperity that we read of the island possessing the dominion of the sea (*thalassocratis*), during the ninth century B.C., and of its being able to assert this naval supremacy during thirty years. We read further of its having established several colonies in foreign parts, and particularly on the coasts of Macedonia, at Cyrene in Asia Minor, and at the future site of Antioch in

Syria.¹ Unfortunately our knowledge of the history of the island at this period is very imperfect, but we are justified in assuming that the chief rivalry amongst the various kingdoms was in the arts of peace. Had internal war convulsed the country it is unlikely that the naval supremacy, which was probably the result of united action on the part of the little kingdoms on the sea-coast, would have been attained. We can scarcely suppose the establishment of foreign colonies due to an excess of population, but rather to the extension of commercial relations. Cyprus probably at that time possessed a kind of monopoly of the trade to the west in copper and silver, and its workers in bronze were famous in the days of Homer.

Phoenicia long enjoyed a commercial supremacy in the Mediterranean. Her sailors were the boldest navigators, her merchants were enterprising in their ventures, and her markets were the emporium of the world's wares. "With thy wisdom and with thine understanding thou hast gotten thee riches and hast gotten gold and silver into thy treasures," is the description of Tyre by the Prophet Ezekiel. And in reality we are apt too much to lose sight of the

¹ Lacroix, *Hist. de Grèce*, p. 17. This author also refers to a colony in Sicily, and alludes to Gelon, the founder of the city of Gela, as a Cypriote.

“wisdom and understanding” which was so remarkably connected with the commercial greatness of Phœnicia. What Greece afterwards became to knowledge and the arts in the western world Phœnicia was before her. We have seen that she gave Greece the art of writing; her wise men devoted their highest powers to the first efforts in geography and navigation—the manufacture of glass was her invention—the art of coining money and the system of fixed weights also probably owed their birth to her practical genius—and she was famous for the discovery and in the use of dyes. But her wealth and prosperity turned upon her the jealous eyes of a rising military-power, which had just entered upon a career of conquest previously unexampled.

As early as about B.C. 840 Phœnicia had been obliged to bow to Assyrian power and to pay tribute to Ashur-Idanne-Pal.¹ Her independence was, however, only nominal and occasional until the reign of Tiglath-Pilezer II., fully a century later. This monarch demanded and enforced a complete acknowledgment of his suzerainty, both in the regular payment of a fixed tribute and the formal submission to his power. Assyria was, in the figurative

¹ Rawlinson's *Anc. Monarchies*, vol. ii. p. 355.

language of Isaiah, "the east wind," which broke the power of Tyre and brought "the day of her ruin."¹ Subject to a foreign yoke, the mother-country lost her prestige in the eyes of her dependent colonies, and the process of disintegration was rapid. Meander refers to a revolt of the inhabitants of Citium in the reign of a certain Eluleus, king of Tyre, who is supposed by one authority to be identical with the King Luliya referred to in cuneiform inscriptions as a Tyrian king who attempted to throw off the Assyrian yoke during the reign of Sennacherib. The revolt of the Citians against Eluleus was unsuccessful, for we are told that the Tyrian king sailed to Citium and reduced the insurgents to submission.² What, however, they were unable to accomplish by their own power the force of events shortly after accorded to the Citians. It was in the reign of this same King Eluleus, or Luliya, that Shalmanezer IV. made an expedition against Phœnicia, in order to exact by force of arms the allegiance to Assyria which the kings of Tyre had ceased to render since the death of Tiglath-Pilezer II. The cities of Sidon, Paleo-Tyrus, and Akko submitted voluntarily to Shal-

¹ Rawlinson's *Anc. Monarchies*, vol. ii. p. 431.

² Josephus, *Ant. of the Jews*, b. 9, chap. xiv.

~~Shalmanezer~~, and furnished him with a fleet of sixty vessels and 800 rowers, to enable him to attack the island of Tyre, which heroically refused to relinquish its independence, and became the last stronghold of the Tyrian king. With only twelve ships the Tyrians brilliantly defeated the fleet sent against them, and captured 500 prisoners. Unsuccessful in his attack by sea, Shalmanezer contented himself with shutting out the islanders from all communication with the rivers upon the coast, and cutting them off from their supplies of fresh water. For five years the Tyrians are said to have resisted the efforts of their assailants, and they surrendered only when every means of defence was exhausted. Shalmanezer did not live to see the termination of the siege, and according to Professor Rawlinson possession of the island fortress was only obtained in the second year of the reign of Sargon.

From a passage in Menander it has been generally supposed that Cyprus submitted to Shalmanezer during the siege of the island of Tyre.¹ Professor Rawlinson, however, espousing the opinion of Mr. Kenrick, doubts the correctness of this supposition, and suspects the accuracy of the generally-received

¹ Sharpe's *Hist. of Egypt*, chap. iii. § 22.

reading of the text in Josephus. I will not venture to express an opinion, but it seems to me more than probable that at least Citium submitted to Shalmanezer, or to Sargon, before the fall of insular Tyre. The subjection of Citium was almost necessary to deprive Tyre of any succour from a colony so favourably situated to aid her in her maritime struggle. That the Assyrian monarch had the means of accomplishing this subjection there is no doubt, since the naval resources of Sidon were at his disposal. Nor is it unlikely that Citium willingly followed the example of Sidon and yielded a ready submission to Assyria. We have seen that the inhabitants of Citium, on more than one occasion, revolted against the yoke of Tyre, and had been only recently reduced to submission by force of arms. They were probably, therefore, little likely to cherish their connection with Tyre, and in their eyes allegiance to a power so distant as Assyria might naturally appear of small account. The other kingdoms of Cyprus may then have been induced, without struggle, to give tokens of submission costing little, and avoiding the dangers of war. Certainly the whole of Cyprus was tributary to Assyria in the reign of Sargon, for amongst the embassies to whom Sargon gave audience at Babylon in B.C. 708 or 707

were seven Cyprian monarchs, described as chiefs of a country which lay "at the distance of seven days from the coast in the sea of the setting sun." The description is very correct. While a sailing vessel with a fair wind *may* cross from Syria to Cyprus in twenty-four hours, the general passage with light or baffling winds, usually prevalent in summer, is more nearly seven days. Very apt, also, is the description of being distant from the coast "in the sea of the setting sun," as they saw the sun setting, not in the sea, but behind the mountain range of Machera.

The subjection of Cyprus to Assyria may possibly have taken place between B.C. 725 and B.C. 720, and it certainly occurred before B.C. 707. This subjection marks the opening of an important epoch in the history of the island.

We have said that Sargon, king of Assyria, gave audience to ambassadors from Cyprus, and the tribute which these ambassadors brought with them consisted of gold, silver, vases, logs of ebony, and the manufactures of their own land. In return the Great King presented them with a statue of himself cut in bas-relief and bearing a long inscription in cuneiform characters. This statue, now in the Royal Museum of Berlin, was erected in Citium. It was

discovered about thirty years ago in a garden belonging to a native Greek called Mīna, near the present factory of Mr. Amict.¹ The inscription upon this monument is of the highest interest, and its tenor would seem to confirm the supposition that Cyprus voluntarily yielded to Assyria. It says “the works (or mighty deeds) which were done in the midst of Chaldæa and Syria the Cypriotes heard of, and their hearts failed them, and fear took hold of them.”

In an expedition which Sennacherib made against Cilicia (B.C. 688 to B.C. 680) it is reported that he was opposed by a Greek fleet, and it has been supposed that this fleet may have been Cyprian.² This supposition does not seem to me necessary; for doubtless Cilicia had received into her population a Greek element in the same way as Cyprus. Besides, had the Cypriotes thus openly opposed the Great King he certainly would have avenged the insult.

Ezarchaddon, who succeeded to the throne of his father Sennacherib about B.C. 680, made an expedi-

¹ Professor Rawlinson, in his *Hist. of Anc. Monarchies*, says “that it was set up at Idalium nearly in the centre of the island.” This is incorrect, as from the size of the monument we may be sure that it was found close to the site where it stood. I have been told that the British Museum only valued the monument, when discovered, at £20, and therefore it was secured for Berlin.

² Rawlinson, *Anc. Monarchies*, vol. ii. p. 453.

tion into Phœnicia to reduce to submission Abdi-Melkarth, king of Sidon, and Sandu-arra, styled king of Lebanon. The king of Sidon was driven from his city and fled to an island, which Professor Rawlinson supposes to have been either Aradus or Cyprus. The Assyrian inscriptions in their usual bombastic strain relate that Ezarhaddon traversed the sea "like a fish" and made Abdi-Melkarth prisoner. It may possibly have been to the island of Tyre that the king fled, and if so the pursuit of Ezarhaddon would not be a very difficult one. An Assyrian cylinder in the British Museum preserves to us interesting evidence of the humble submission of Cyprus to Assyria during the reign of Ezarhaddon. It gives a list of twenty-two kings who assisted by their gifts in the embellishment of Nineveh—twelve kings of Syria and ten kings of the "island of Cyprus, which is in the middle of the sea." The kings of Cyprus are described as follows:—

1. *Egisthus*, or *Egistros*, or *Ekistuz*, king of Edihal, or Idalium.
2. *Pithagoras*, or *Pisuagura*, king of Kittie, or Citium.
3. *Ithodagon*, or *Itudagon*, king of Pappa, or Paphos.

4. Euryalus, or Erili, king of Sillu, or Soli.
5. Damastes, or Damasus, king of Kuri, or Curium.
6. Rumitzu, or Karmes, king of Tamassus, or Tamisus.
7. Erisu, king of Salamis.
8. Damos, or Damusi, king of Amitikhadasta, or Ammochosta.
9. Unasagus, or Unassagura, king of Lidini.
10. Butzu, or Puzus, king of Upri, rendered Aphrodisium.

We before mentioned the kings of Cyprus as numbering eleven, because we included amongst them the king of Marium, not referred to under that name in the above list. From the mention of separate kings for Citium, Idalium, and Tamassus, it is evident that the union of these three kingdoms into one under the king of Citium had not been effected, say about B.C. 670. It is worthy of notice also that the king of Citium bears a thoroughly Greek name. As late as B.C. 720 we have found that Citium was not an independent Kingdom, but subject to Tyre, whose king, Eluleus, then re-asserted his dominion over the Citians. The independence therefore of Citium must have taken place some time between B.C. 720 and B.C. 670, and a Greek or Cyprian party in the city may have been the most

energetic after independence. This may explain the rule of a non-Phœnician king during the reign of Ezarhaddon. But the Greek or Cyprian dynasty in Citium cannot have been of long duration, for we find evidence shortly after of Citium being and continuing to be the stronghold of Phœnician influence in the island. The king mentioned eighth in our list has given rise to much conjecture. The translator of the cylinder has supposed that Amtikhadasta may be read Amochosta, and has connected the last name with Famagusta, which is at present called by the Turks Amnochosta. I am unaware, however, of any mention of Famagusta or Amochosta in ancient times, and the Turkish name of our day is simply an incorrect expression of Famagusta. But I would suggest that the word rendered Amtikhadasta in the Assyrian cylinder may stand for Amathousa. It would be extraordinary that Amathus should not be mentioned in the list, and there seems to me sufficient resemblance between Amathousa and Amachosta to justify the supposition. The Assyrian scribe was writing names altogether strange to him, which he probably had only heard spoken, and it is not extraordinary that his rendering should be imperfect. This circumstance must also be borne in mind when

we endeavour to identify the kings of Lidini and of Upri, ninth and tenth in the list. I would suggest that the former may stand for Lapithi, and the latter for Kitri.

Imperfect as it is, the list is of the highest interest, as giving us a picture of the condition of Cyprus at that early period, and it is evident that considerable progress must have been made in the arts and in certain manufactures to have enabled the island to contribute objects suitable for the embellishment of the capital of the Great King.

CHAPTER V.

HISTORY TILL THE DEATH OF EVAGORAS.

TOWARDS the close of the seventh century B.C. the great Assyrian empire had run its course. Nineveh surrendered to the combined forces of Cyaxeres, king of Media, and Nabapolazzar, a deserter from the Assyrian court, who had usurped the throne of Babylon. Saracus, the last representative of the proud Assyrian kings, died by his own hand, and himself set fire to his ancestral palace. No further struggle ensued, and the rich domains of the great Assyrian empire quietly passed into the hands of the conquerors. Even before her fall Assyria had lost much of her former power, and her rulers were demoralized by luxurious and effeminate excesses. To the existence of this growing demoralisation we may ascribe the success of the attack of her ambitious neighbours. Nor were the distant provinces backward in availing themselves of the weakness of the suzerain power.

Egypt asserted, and achieved her independence under Psammetichus I. Consolidated by the wise rule of that monarch and strengthened by the infusion of a Greek element into her administration, she began to rise out of the abject condition into which internal dissension and foreign domination had thrown her. She even ventured to look abroad, and meditated foreign conquest. Necho II., son and successor of Psammetichus, undertook an expedition in B.C. 608, with the design of penetrating into the valley of the Euphrates, and thus striking a blow at the power which had for years enslaved his country. He defeated Josiah, king of Judah, who endeavoured to arrest his advance, and was able for three years to hold in possession Idumæa, Palestine, Phœnicia, and Syria. But his successes at length aroused the King of Babylon, who claimed to be heir to all the territories which Assyria had held in the south.¹ In a great battle fought at Carchemish, B.C. 605, Necho was defeated by the Babylonian army under Nebuchadnezzar, was obliged to surrender all his new-made conquests, and is referred to by Babylonian historians as the “rebellious satrap of Nabopolassar.”²

During these events we can only conjecture the

¹ Rawlinson, *Anc. Monarchies*, vol. iii. p. 214.

² Sharpe's *Hist. of Egypt*, chap. iv. p. 10.

position which Cyprus maintained. Her self-government would appear never to have been impaired by dependence upon Assyria, and it is probable that upon the fall of that empire she quietly transferred her allegiance (probably an inexpensive one) to the king of Babylon. Perhaps, being so far removed from the suzerain power, she was not called upon to make any declaration of submission.

A second time Egypt assumed the offensive against the supremacy of Babylon. Zedekiah, king of Judah, after acknowledging allegiance to the king of Babylon during eight years, raised the standard of revolt. He sought help of Apries or Psammetichus III., which was immediately granted. The Egyptian forces were marched into Syria, and took Gaza and Sidon, while the Egyptian fleet defeated the naval forces of Tyre and Cyprus. This last event occurred in b.c. 588, and it proves that Cyprus not only yielded a passive obedience, but gave an active support to the king of Babylon as its suzerain. The successes of Apries were, however, short-lived, for Nebuchadnezzar returned into Syria, destroyed for ever the kingdom of Judah, and took from Egypt every possession it held in Arabia, Palestine, and Cyprus.¹

¹ Sharpe's *Hist. of Egypt*, chap. iv. p. 13.

The “Burden of Tyre,” as predicted by Isaiah, was now accomplished. “Howl, ye ships of Tarshish,” said the prophet; “for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them. . . . Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.”¹ Tyre again endured a long siege in its struggle with Nebuchadnezzar. The town upon the coast was utterly destroyed, but Ezekiel says that the conqueror received “no wages” for his hard service.² It is hence conjectured that the inhabitants were able to remove all their movable property out of the reach of the conqueror, and to transport it either to insular Tyre, or still more likely to Citium. Many of the inhabitants sought a refuge in Cyprus,³ so that the words of the prophecy, “Pass over to Chittim,” were literally fulfilled. Only one king reigned in Phœnicia after its capture by Nebuchadnezzar, and the government of the once-proud commercial Kingdom was then committed to judges named by the king of Babylon.⁴

¹ Isaiah xxiii. 1, 12.

² Ezekiel xxix. 18.

³ Lacroix, *Hist. de Grèce*, p. 17.

⁴ Josephus, *Ap. Apion.* b. 1. § 21.

Upon the defeat of Apries Cyprus again became subject to Babylon, and doubtless received increased consideration from the Great King in consequence of her offensive attitude towards Egypt. The fall of Tyre must also have largely strengthened the Phœnician element in the island, and especially in Citium. This city had been a dependency of Tyre until about the time of Shalmanezer IV. From that period we have supposed that there was a short succession of Cypriote kings, of whom Pythagoras, spoken of in the inscription of Ezarhaddon, was one. The fresh accession to the Phœnician population, which took place after the fall of Tyre, very naturally gave the predominance to the Phœnician element, and now, or very shortly after, a purely Phœnician dynasty was established in Citium.

The throne of Apries was usurped by Amasis in B.C. 569, and Egypt, under its new ruler, again entered upon a career of conquest. The great Babylonian king, of whose exploits we have been speaking, was dead, and his successors were too much occupied with dangers at home to give much attention to their distant dependencies.

Amasis, says Herodotus, "likewise took Cyprus, which no man had ever done before, and compelled

it to pay him a tribute."¹ Of the manner in which he accomplished this conquest we are ignorant, but the fact is undoubted, and it is evident that the island had now, not in name as hitherto, but in reality, to acknowledge its foreign master by payment of the tribute which he imposed. The little kingdoms into which Cyprus was divided, were perhaps left undisturbed, but upon this point we have no information. In material prosperity she probably lost nothing from her connection with Egypt; indeed from her position she was able to profit by the wealth which the successful reign of Amasis restored to that country.

The Median dynasty which Cyaxeres had founded was cut short by Cyrus, the Persian, in whose person was established the great Medo-Persian Empire, which scourged this part of the world for more than two centuries, until its vitality was extinguished by Alexander the Great. No sooner had Cyrus been seated on his throne and consolidated the double power of Media and Persia, than he prepared for conquests in the West. Croesus, king of Lydia, then in the zenith of his wealth and power, had first to bear the brunt of the onward march of the Persian army. The Lydian forces, although

¹ Herodotus, b. ii. p. 182.

increased by Egyptian and Ionian contingents, were signally defeated in the first encounter. Lydia became a Medo-Persian province, and its conquest was rapidly followed by that of all the Ionian and Eolian tribes. Xenophon asserts that Cyrus also sent a large force to Cyprus, defeated the Egyptian troops, and conquered the island. No mention, however, is made of this by Herodotus, and some authors, I think with reason, reject the unsupported declaration of Xenophon.¹ The conquest of Babylon occurred so soon after the subjection of Ionia that between these two events there appears scarcely time for Cyrus to have carried forward his operations as far as Cyprus; and it seems highly improbable that so elaborate a recorder of events as Herodotus should pass over in silence the conquest of an island to which he frequently refers, both before and after, in his history.

We may therefore presume that the dominion of Egypt in Cyprus continued until the reign of Cambyses, son of Gyrus, about b.c. 525, when that monarch was marching towards Egypt. Probably the little kings of Cyprus willingly espoused the cause of Cambyses against Amasis, and, standing

¹ Lacroix, *Isles de Grèce*, p. 18.

much in need of ships for his projected invasion, Cambyses would, on his part, endeavour to satisfy the islanders, and offer them liberal rewards for the fleet which they contributed. We have already said that it is uncertain whether the little kings in the island retained their position after the conquest by Amasis, but if their power was suppressed by Amasis, it was certainly restored by Cambyses, for Herodotus, in speaking of the dynasty of Salamis, begins with one Euelthon, who must have reigned during the life of Cambyses. His direct successors were Sironius, Chersis, and Gorgos. It is possible that three interesting Phœnician inscriptions found at Citium belong to this period. These inscriptions allude to two kings of Citium — Melikyatain and his son "Nambiteen." The former is styled king of Citium and Idalium, showing that the annexation of these two kingdoms had then been effected. Nambiteen, in his twenty-first year, is called king of Citium, Idalium, and Tamasso, while in his thirty-seventh year he is only spoken of as king of Citium and Idalium. In these inscriptions mention is made of the father of Melikyatain, but in none of them is he styled king. It will be observed, as we proceed, that the

Phœnician element in the island became more powerful after this time, and on several occasions it showed itself entirely devoted to Persian interests, and antagonistic to the sympathies of the native Cypriote population. The natural result was that the Phœnicians were especially favoured by the Persians, and increased both in numbers and importance.

The short reign of Cambyses was followed by that of Darius, the best of the Persian rulers. Under him we find Cyprus associated with Phœnicia and Syria in the fifth division of the empire, and paying its quatum of tribute to the "trader king," as Darius was called by the Persians. The Ionians, although conquered, never ceased to struggle against the Persian yoke. At length in b.c. 502 they broke out into open revolt. Their rebellion aroused all the fiery spirits, who chafed under the foreign domination. Of this number was Oncsilaus, younger brother of Gorgos, king of Salamis. For some time he had been vainly urging his brother Gorgos to rebellion, but on the revolt of the Ionians he determined upon more energetic measures. Availing himself of an opportunity when Gorgos had gone out of the city he shut the gates of Salamis against him, usurped the regal power, and boldly raised the standard of revolt.

Gorgos, thus unceremoniously deprived of his kingdom, repaired to the Persians, while Onesilaus busied himself in rousing the whole island to rebellion. The inhabitants of Amathus alone refused to join him, and he proceeded to besiege their town. Darius, without delay, despatched an army under Artybius, to crush the bold revolter. Onesilaus earnestly applied to Ionia for succour, which was promptly given in the mission of a considerable fleet. Abandoning the siege of Amathus, he concentrated his troops in front of Salamis, menaced by the Persian force, which had crossed over from Cilicia into Cyprus. Meanwhile the Phœnician fleet on the side of Persia doubled the promontory of Cape Andrea, and sailed down upon the Ionian contingent lying in the Bay of Salamis. Herodotus gives us a circumstantial account of the conflict which followed. The tyrants of Cyprus summoned the generals of the Ionian fleet, and offered them the choice of fighting either at sea or on land. "Men of Ionia," they are reported to have said, "we Cyprians give you the choice to engage with whichever you please—the Persians or Phœnicians. If you elect to try your strength with the Persians it is time for you to disembark from your ships and to draw up on land, and for us to go on board your ships, in order to

oppose the Phœnicians; but if you would rather try your strength with the Phœnicians, do so; whichever be your choice it behoves you to comport yourselves, so that both Ionia and Cyprus may be free.” The Ionian reply was characteristic : “The general council of the Ionians has sent us to guard the sea, and not to deliver our ships to you and engage with the Persians by land. We therefore shall endeavour to do our duty in that post to which we have been appointed ; and it behoves you, bearing in mind what you have suffered under the yoke of the Medes, to prove yourselves to be brave men.”

The combats at sea and on land occurred simultaneously, but with very different results. The kings of Cyprus drew up their forces in the plain of Salamis, and selected the Salaminians and Solians as the bravest troops to oppose the battalions of native Persians. “Artybius,” we are told by Herodotus, “rode a horse which had been taught to rear up and strike the combatant with his forelegs. Onesilaüs hearing this, consulted his shield-bearer, a Carian, well versed in matters of war, and otherwise full of courage. ‘I am informed,’ said he, ‘that the horse of Artybius rears up, and with his feet and mouth kills whomsoever he is made to attack ; decide, therefore, at once, and tell me which you will watch and strike

—the horse or Artybius himself.' His attendant answered, 'I am ready to do both or either, and indeed whatever you command. But I will state to you what appears to me most conducive to your interest. A king and a general ought, I think, to engage with a king and a general; for if you vanquish one who is a general your glory is great; and, on the other hand, if he should vanquish you, which may the gods avert, to fall by a noble hand is but half the calamity, but we servants should engage with other servants. As for the horse of Artybius do not fear it at all, for I promise you he shall never hereafter rear up against any man.'" When the two armies met, Artybius bore down upon Onesilaus, but when his horse threw his feet upon the shield of Onesilaus, the Carian struck him with a scythe and cut off his feet. The horse fell, and Onesilaus killed Artybius with his own hand. The loss of their general was a serious disaster for the Persian troops, and might have been expected to give victory to the Cypriotes. But while prospects were thus favourable Stesenor, tyrant of Curium, and the chief of the Salaminian chariots of war, both deserted to the enemies' ranks. This treachery decided the day. Onesilaus, and the remaining Cypriotes, fought bravely to the last, but the army fell into disorder,

and was totally routed. Among the slain were Onesilaus and Aristocyprus, king of Soli, and son of Philocyprus, whom we have mentioned in a preceding page as a friend of the Athenian Solon.

The engagement by sea resulted in a brilliant victory gained by the Ionians—the Samiotes especially distinguishing themselves by their bravery. But the disaster on shore rendered the victory at sea useless to the cause of Onesilaus, and the Ionian fleet despairing of the position of affairs sailed back to Greece.

The Persians restored Salamis to Gorgos, its former ruler, and proceeded to effect the subjection of the rest of the island. Soli made a lengthened resistance, after sustaining a siege of five months, and only yielding when the walls of the city were undermined.

Thus ended the bold but unsuccessful effort of Onesilaus, to free his country from foreign domination.

The Persians followed up their victory over the Cypriotes by closely pressing the Ionian revolters. The fleet of the latter, when concentrated at Ladê, near Miletus, numbered 353 ships, but there was disunion and treachery amongst its chiefs. All was lost at Ladê, as it had been at Salamis, in Cyprus, by the desertion on the day of battle of a large part of

the fleet, and the heroic bravery of the remaining confederates was powerless to avert a ruinous defeat. This naval success led to the capture of Miletus, which may be said to have extinguished the Ionic revolt. The victors fully merited by their acts the name of "barbarian," which they received from the Greeks. Painful is the record of the cruelty and vandalism which followed upon the taking of Miletus, but it enables us to understand the feelings of hatred which were aroused in the Greek people against the Persian power.

Herodotus informs us that the Phœnician fleet was distinguished at Ladē by its zeal against the Ionians, and "with it the Cyprians, who had lately been subdued." Under the leadership of Gorgos, whom the Persians had reinstated in the kingdom of Salamis, Cyprus rapidly changed sides, and regained the favour of the Persian monarch by taking up arms against her recent allies. For about a century from this time we shall find Cyprus strongly attached to Persian interests, and the Hellenic sympathisers amongst its population weak and over-ridden. The mainstay of the Persian power in the island was undoubtedly the Phœnician settlement and kingdom of Citium. It is essential to bear in mind the change which had taken place in that settlement since the

fallen fortunes of Tyre. Citium was no longer a colony or dependency of Tyre—governed by the rulers of Phœnicia. Its kings were in all probability chosen from its inhabitants—born in the island and with Cypriote associations. Hence they were now a Phœnico-Cypriote dynasty. In the efforts of Onesilaus, the Phœnician rulers of Citium probably little sympathised, although they did not actually oppose the Hellenic movement, and it is easy to conceive how clearly it was for the interest of Persia to strengthen the Phœnician party as a counterpoise to the restless and turbulent spirit of the Greek population. In every future contest for the deliverance of the island from Persian domination, we shall find the Phœnician element ranged against the Greek, and it is not too much to say that it was the Phœnician kingdom of Citium which preserved the island to the Persians during the fifth century B.C. •

Under the influence of circumstances an important change had also come over the character of the Phœnician race everywhere. Phœnicia no longer gloried in her commercial monopoly, which had always disposed her to live at peace with her neighbours. In the height of that commercial dominion which she enjoyed, we seldom find her extending her relations by force of arms, or being obliged to maintain them

by that means. It was gain which induced her people to settle in foreign lands, and the attractions of her commerce, communicating wealth and the luxuries to which it administers had ever been the key which gave these colonists a ready and welcome admission into the lands of their adoption. Only thus are we able to explain the fact that the Phœnician colony of Citium had not earlier encroached upon the other little kingdoms in the island, which, with the support of Tyre, it might easily have annexed. But misfortunes had now befallen the mother country. Tyre and Sidon, ruined by successive disasters, were no longer the emporia of the world's commerce, and the importance of their merchants once called "Princes" was gone. The colonists ceased to acknowledge the claims of the mother country, and, in Citium, as everywhere else, they obtained an independent position. But the commercial training of the race had not imparted to it the force of character or the love of independence which are essential to greatness in either individuals or nations. The Phœnicians, when they ceased to be commercially great, became an abject race, and it was only by yielding a servile submission to the so-called "barbaric" power then ruling the nations that the newly-created Phœni-

cian kingdoms flourished, and in some cases extended. It is instructive to notice how the more manly and independent power of Greece, when it had exterminated the Persian dominion, walked rough-shod over every Phœnician kingdom in its way, and the race seemed at once to lose its identity as it had long before lost its individuality.

After the decisive victory at Miletus there was a short respite from active hostilities on both sides, but Darius, the Persian king, was intent upon the conquest of Attica. To test the fidelity of his subjugated provinces, and to ascertain the amount of resistance which he might expect in his new schemes against Greece, he sent round ambassadors to demand "earth and water," the emblems of submission. Herodotus says, "all the islanders gave what the Persians demanded," and we may infer that the Cypriotes were amongst the number of those who thus acknowledged their bondage. The Athenians and Spartans, however, boldly resisted the demands of the Persian ambassadors—daring, with a noble courage, to brave the threats of the powerful king who was at their doors with a countless army rather than acknowledge themselves to be slaves. In view of the common danger Athens and Sparta wisely laid aside their long-reigning jealousies, and

combined to uphold the cause of Grecian independence. Against Attica Darius proceeded to direct all his power, and landed his army at the Bay of Marathon. The poverty of her resources and the smallness of the army which she could bring to oppose the invading force made the position of affairs desperate for Athens, but she was saved by the genius of her general and the patriotism of her people. Led by Miltiades, the Athenian forces in B.C. 490 defeated the Persian army, and the glorious victory of Marathon, perhaps without a parallel in the history of warfare, was the first severe check inflicted upon the Persian power. Smarting from his defeat Darius made vast preparations to punish Greece, which had not only dared to set him at defiance but had also broken the spell of the invincibility of his arms. Too intent upon the accomplishment of this design he diminished his garrisons in Egypt, and before he had been able to strike his intended blow at Greece the Egyptians under Mandolph, B.C. 487, rose in revolt and asserted their independence. Nothing daunted—only more aroused by this unexpected complication, Darius named Xerxes, his son, king of Persia, and prepared in person to carry out his gigantic plans. “*L’homme propose, Dieu dispose.*” In the midst of his vast preparations death

struck down this self-styled “king of kings,” and thus averted the Persian vengeance from Greece a little longer.

Two years after the death of Darius, Xerxes despatched an expedition against Egypt, which encountered little resistance, and the unfortunate country paid for its three years of independence the bitter penalty of a foreign servitude made doubly more oppressive. The affairs of Egypt being thus satisfactorily settled, the power of Persia was turned against Greece with an energy of preparation such as the world had never yet witnessed. Four years were occupied in assembling the vast forces which were to form this expedition, and it was only in the fifth year that the huge agglomeration of all nations (computed by Herodotus at two millions of fighting men) began its march.

Cyprus furnished 150 ships¹ to the fleet, which was destined to second the operations of the land forces. In the number of the distinguished commanders on the Persian side we find two Cypriotes—Gorgos, king of Salamis, of whom we have read in connection with the revolt of Onesilaus and Timonax, son of Timagoras. Penthylus, son of Demonus, king of Paphos, went to join the expedition with

¹ Diod. Sic. b. ii. 3.

twelve ships, but he was unfortunate enough to lose eleven in a storm off Sepias, and in the only one that escaped he was himself captured by the Greeks near Artemisium.¹

While Leonidas, King of Sparta and his handful of men were baffling the whole Persian force at Thermopylae, and yielding themselves as a noble 'holocaust' on the altar of duty, the first encounter between the Greek and Persian fleets took place near Artemisium. Although greatly outnumbered by their enemies the Greeks retired victorious from the scene of action and captured thirty ships. Amongst the captives Herodotus particularly mentions Philaon son of Chersis and brother of Gorgos king of Salamis, a man, he adds, highly esteemed in the Persian army.² This victory did not avert the fall of Athens, but Greece was delivered, in her last extremity, by a second and more important success at sea. Forced to flee from Athens the Greeks defended with their fleet the Isle of Salamis where their women had found a refuge, B.C. 480. In this desperate position, lions at bay, the Persian fleet attacked them, but received such a signal defeat that although victorious by land Xerxes was obliged to disperse his forces and, lest his communications should be

¹ Herodotus, chap. vii. §§ 98, 195.

² Herodotus, chap. viii. § 11.

cut off, hurriedly withdraw from Greece with only a remnant of the vast horde which he had believed invincible. In this conflict off Salamis the Cypriotes took a part, but their conduct was unworthy, and justified the words of Artemisia when, warning the king not to risk an attack by sea, she said " You who are the best of men have bad slaves who are said to be in the number of your allies, such as the Egyptians, Cyprians, Cilicians and Pamphylians, who are of no use at all."¹

Upon his return into Asia Xerxes left his general Mardonius to prosecute the war against the Greeks, but misfortune continued to follow the Persian arms. Greek patriotism was rewarded by two brilliant victories on the same day—one at Platea and the other at Mycale—which utterly demoralized the great Persian army and freed Greece from a detested foreign yoke.

Elated with their great success the Greeks took the offensive, and endeavoured to free from the Persian domination those of their allies and friends who were still in a state of subjection. For this purpose the Athenians and Lacedemonians jointly equipped a fleet of 50 ships. Pausanias, the Spartan, was named the commander-in-chief and Aristides, the Athenian,

¹ Herodotus, chap. viii. § 68. Diod. Sic. b. ii. 18.

second in command, with Kimon as his lieutenant. This fleet sailed first to Cyprus, intending to free the island from the Persian garrisons which held it. Several of these garrisons were forced to retire, and the independence of some of the most important towns was temporarily secured. But the expedition was only partly successful. Dissension prevailed amongst its leaders, and the whole fleet was irritated by the overbearing manners of Pausanias. Delegates were sent to Sparta to demand his recall, upon the accusation of having accepted bribes from Persia. We may also easily conceive that this effort on the part of Greece did not receive the support and sympathy which it expected from the Cypriotes. Gorgos who owed his position to Persia, and had already distinguished himself by his zeal for her cause still reigned at Salamis. Amathus which had formerly opposed the outburst of Hellenic patriotism under Onesiläus, probably showed little sympathy with the enterprise intrusted to Pausanias, and there can be no doubt of the part which the Philo-Persian kingdom of Citium took in the conflict. That the expedition was barren of worthy results is proved by the desire soon manifested to abandon the offensive measures which the allies had in a moment of enthusiasm joined to execute. Discouraged by results and

wearied with the turmoils of war, to which they had been subjected for many years, they began to long for peace and its quiet occupations. Persia for the moment neither menaced nor provoked them, and while indulging in the gratifications of the present peace they put aside all thoughts of the future. Contributions in money they were ready to give to support the alliance, but not contingents of men either for the army or the fleet. To this apathy Athens was the only exception. At the head of her fleet was Kimon, young, patriotic, and ambitious—quietly preparing for his career of glory, so fraught with disaster to the Persian arms. Not discouraged by the indifference of his allies, he took advantage of their luxurious longings to secure the preponderance of his own state and obviate the disadvantages which had so often previously been experienced from divided command. He accepted the money contributions which were readily offered in lieu of service, and employed them to maintain the Athenian force in the highest efficiency. Into the ships which were contributed without crews he put Athenians, and thus establishing the superiority of his state by sea and land, he was able to command the fear and insure the tribute of the allies who preferred to sit at ease. Jealousy amongst her statesmen too often led to dissension

and irresolution in the councils of the republic of Athens, but the deeply-rooted hatred of Persia was a common bond felt by all and it insured enthusiastic sympathy for every scheme which proposed to injure the national enemy.

Under the command of Kimon the Athenian fleet sought out her enemies, and near the mouth of the river Eurymedon in Pamphylia gained most important victories both by sea and land on the same day. Shortly after, while off the island of Cyprus, Kimon fell in with a Phoenician fleet of eighty ships and defeated it with severe loss. One hundred vessels, 20,000 captives, and a vast amount of plunder were the prizes of this war. The moral effect upon the Athenians of these successes was immense; they regained their confidence, and adopted a boldly offensive policy towards Persia. In 460 B.C. the Egyptians under Tuaros, or Psammetichus as he was called by the Greeks, revolted from the Persian dominion. During his struggle Tuaros invoked the aid of Athens and sent to the republic as an equivalent for the solicited help seventy-two thousand bushels of wheat. The Athenians espoused his cause and ordered fifty gallies to be despatched to Egypt from the fleet under Kimon. It is unnecessary that we should follow the fortunes of this little fleet as it fought its way up to

the walls of Memphis, maintained its position there till dislodged by the vast army of Megabazus, and on the island of Prosopites kept its conquerors at bay for a whole year and a half, resisting till few remained to surrender. Undaunted by these disasters in Egypt, Kimon, in B.C. 450, equipped a fleet of 200 triremes and sailed for Cyprus, designing to wrest the island from Persia. As the stronghold of Persian influence his operations were directed against Citium, which he besieged by land. He met with an obstinate resistance. The town was probably able to keep open its communications by sea, and so received ample supplies, while the besiegers suffered from scarcity of provisions, which they could only obtain from the impoverished and probably not very sympathetic islanders. Disheartened by the position, the Athenians, it is said, sent a secret mission to consult the oracle of Jupiter Ammon. "Return," was the laconic reply; "Kimon is with me." The great Athenian died before Citium, (B.C. 449),¹ but by his special orders his death was concealed from the troops. The siege was hastily raised and the army prepared to return to Athens. Fortune had not entirely abandoned the enterprise,

¹ Diodorus is in contradiction with Thucydides in regard to the time of Kimon's death, but we adopt the version of the former. See Grote, vol. v. part ii.

for on leaving the island the Athenians encountered a Phœnician and Cilician fleet of 300 vessels. The battle, which was fought off Salamis, resulted in a most brilliant victory. A hundred Phœnician and Cilician triremes were taken, and the rest sunk. Emboldened by their success the Athenian force landed from their ships and gained a second victory on shore over a Persian army. The objects of the enterprise had not been attained, but the fleet returned home without dishonour. Irreparable, however, was the loss of Kimon to the cause of Greece. "No man," says Plutarch, "did more than Kimon to reduce the power of Persia," and by his death the Great Monarchy was freed from its most able and most inveterate enemy. Plutarch presumes that the remains of Kimon were carried to Athens, as a monument in his time still bore the name of "Kimonia;" but he adds that the people of Citium had a tomb of the great general which they held in veneration, having been ordered by the gods, in a certain famine, to honour and worship him as a superior being. Nothing was more natural than that these events should lead to the peace of Kallias. The decisive victories off Salamis demonstrated to Artaxerxes the power of the Athenian fleet and the impotence of his Phœnician and Cilician allies against it, while the

Athenians on their side, regretting the loss of their great general and discouraged by the small results of their efforts in Cyprus and Egypt, must have felt strongly disposed to abandon their aggressive policy against Persia. Thus both sides were disposed to peace, and neither felt strong enough to dictate hard terms to the other. The consequence was a peace between Persia and Greece which confirmed the *status quo*. “Athens agreed to relinquish Cyprus” (or rather her claim to it as an ally), “while the king consented to grant freedom to all the Greek cities on the Asiatic continent, and not to menace them by land or water. The sea was divided by the two powers. Persian ships of war were not to sail to the west of Phaselis in the Levant, or of the Cyanean islands in the Euxine; and Greek ships of war we may assume were not to show themselves east of these limits.”¹

Cyprus, thus dissociated from Greece, lost all hope of freedom from the Persian yoke; indeed it is probable that the part of her population who possessed Hellenic sympathies had for some time lost

¹ Rawlinson's *Anc. Mon.* vol. iv. p. 490. Plutarch places this peace after the battles of the Eurymedon, b.c. 466, but I agree with Professor Rawlinson in his remarks at p. 483, note 13. It is right, however, to add that the existence of this peace is denied by several able writers on Greece. See Bulwer's *Athens*, vol. ii. p. 374, for authorities.

influence in the island. When Pausanias with the Greek fleet visited its shores, the hopes of the party which had been crushed in the defeat of Onesilaus were revived; but only to be again disappointed upon the departure of the fleet. We have already said that the last expedition of Kimon apparently received but little support from the islanders. This, undoubtedly, was a chief cause of the non-success of the effort; and it possibly explains the fact that in the peace of Kallias the interests of Cyprus were abandoned by Athens. We know little of the internal history of the island during this period. Its material prosperity had probably suffered from the agitation and commotions consequent upon the struggle of Onesilaus and the various Greek expeditions. The result of these efforts for independence could not fail to be disastrous to native interests, and to render more severe the pressure of the foreign yoke. But the Phœnician party in the island, enjoying in a special manner the favour of Persia, steadily grew more influential. The Phœnician kingdom of Citium had annexed Idalium and Tamassus, both of which had been independent kingdoms; and now early in the second half of the fifth century B.C. the throne of Salamis was usurped by a Phœnician. Salamis is generally spoken of as

a Greek kingdom claiming connection with the family of Teucer. But I am inclined to think that the dynasty was in reality Cypriote, and that Euelthon, Siromus, Chersis, and Gorgos were natives of the island, and only Greek in as far as they may have had more sympathy with the Hellenic race than the Asiatic. This may explain why we have amongst the number a name so little Greek as Siromus, and a king so anti-Hellenic as Gorgos. It suited Evagoras, as we shall shortly see, to justify his usurpation of the throne of Salamis by claiming descent from Teucer, and it was probably the studied endeavour of the Greek partisans in the island and their supporters in Greece, during the fifth century B.C., to disseminate amongst the people a belief in the early connection of the heroes of Greece with the island. Hence the traditions of this nature which were handed down to latter times; but there may have been small foundation in fact for these traditions. It appears to me better to regard the population, up to the time of Evagoras, as containing two dominant elements—one Cyprian or native, with Greek proclivities—and the other Phoenician, essentially Asiatic. Each of these two races had its own peculiar alphabet and language, and that they only were dominant is shown by the fact that of extant

coins of the island before Evagoras none bear inscriptions in other than the two characters, Phœnician and Cyprian.

It was probably between B.C. 430 and B.C. 420, that an exiled Phœnician settled in Salamis and succeeded in gaining the confidence of its Cypriote ruler. The name of this Phœnician is not preserved to us, but we are told that he enjoyed a position of very high trust, which he abused by betraying his benefactor and usurping to himself the throne. Nor do we know how long this usurper reigned, but it was sufficiently long to cause a great change in the prosperity and condition of the city. Every effort was made to increase the Phœnician population, and doubtless to enrich it at the expense of the native Cyprian. The arts declined, commerce waned, in short in Salamis, as well as throughout the island, barbarism extended and a very dark period was reached. In the days of the commercial greatness of Tyre her population as colonists had ever been active agents of civilization, but it was not so in her decline, during the fifth century B.C. This was the period of Phœnician supremacy in Cyprus and it was a period of intellectual darkness and material decline. The new dynasty was cut short by the conspiracy of Abdemon who slew its chief and

supplanted him on the throne. Abdemon is represented by Theopomitus as a Kitian and by Diodorus as a Tyrian, whilst some modern writers, amongst whom we may mention the Duke de Luynes, make him out to have been the King of Citium. I have been unable to trace the authority for this last supposition, and am strongly inclined to suppose it incorrect. It is improbable that the King of Citium should have been described by Theopomitus as a "Kitian" or by Diodorus as a "Tyrian" seeing that Citium was one of the most important kingdoms in the island. Had Abdemon been king of Citium, Evagoras when he supplanted him would have encountered a more determined resistance. Surely the successor of Abdemon on the throne of Citium would have made some effort to regain a possession which with the sanction of the great King of Persia had formed part of his kingdom. The designations of "Kitian" by Theopomitus and "Tyrian" by Diodorus induce Morers to conjecture that Abdemon was a Kitian living at Tyre who had migrated from Salamis during the Athenian preponderance there. Any conjecture on the subject seems to me unnecessary as there is no real inconsistency in the statements of the two ancient authors if we suppose

Abdemon to have been a Phœnician of Tyrian origin born and brought up at Citium. In such a case he would be described by one author as a Kitian, to explain that he was not born at Salamis, and by another to indicate that although born in Cyprus he did not belong to the native population of the island.

The reign of Abdemon in Salamis was characterised by the most oppressive tyrannny, and during it many distinguished citizens were banished from the island, or sought safety in voluntary exile. Amongst the number was Evagoras born B.C. 445, who from the high esteem in which he was held by his fellow citizens, was looked upon with suspicion by the tyrant.

No mention is made in history of the immediate ancestors of Evagoras, but we are told that he boasted a descent from Teucer, the traditional founder of the Salaminian dynasty. Nor is any allusion made to his being connected with the dynasty of Euelthon, as he probably was; or to his having been particularly feared by Abdemon as having a claim to the throne. It is not, however, as claimant to a throne which had belonged to his ancestors that we prefer to regard Evagoras; it is as an able and

ambitious patriot, who, taking advantage of the universal dissatisfaction which a cruel reign had engendered, strikes a fatal blow at the oppressor's power, and both claims and receives the allegiance of the population which he thus liberates.

CHAPTER VI.

REIGN OF EVAGORAS.

To Soli in Cilicia Evagoras had gone for safety from the hatred of Abdemon, and it was there that he prepared his future plans. They were bold but successful. With a small band of only fifty companions he landed in Cyprus, and marched straight upon Salamis during the night. Taking the guards by surprise, he forced a passage into the city by a postern-gate, pushed his way at once to the palace, overpowered and slew Abdemon, and, after a short combat with the troops, found himself in possession of the city. Such is the meagre account preserved to us of this *coup d'état*. Boldly conceived and ably executed, it was thoroughly successful, for without doubt Evagoras had previously assured himself of the support and co-operation of a large number of the citizens. With the good-will of the populace Evagoras became Ruler in Salamis, and by his moderation, his justice, and his great administrative

powers, he rapidly improved the condition of his kingdom. As we proceed we shall have occasion to notice the prudence and tact which were so happily associated with his large ambition and his daring spirit. Through these qualities he succeeded in allaying the suspicions which his bold exploit naturally excited at the Persian Court. Doubtless he proffered without delay the allegiance which Abdemon had yielded, and won over to his side, probably by wise diplomacy and discreet bribery, the chief satraps of Persia in his neighbourhood. Most diligently did Evagoras improve the period of peace which by these means he enjoyed upon his accession to power. Under the Phœnician rule the prosperity of the city had declined. Barbarous treatment had estranged from it Greek artisans and merchants, and a reign of terror had deprived the citizens of all feeling of security, either for life or property. The first task of Evagoras was to remedy these evils. In his administration of justice he was firm without being cruel, and in his intercourse with his subjects he was conciliating and patient. His plans for the general good were carefully considered, and they were executed under his own personal supervision. Not only in his speech but even, we are told, in his appetite, he exhibited a self-restraint rarely

witnessed in those days. In the moderation which thus distinguished him he presented a striking contrast to most of the great men of Greece, who were speedily intoxicated by success. As the result of his wise and temperate policy, the agriculture and commerce of the little kingdom attained a high level of prosperity, and wealth rapidly increased. It was the especial care of Evagoras to augment the material power of his throne, with a view to which he succeeded in forming a respectable army and navy, in surrounding his city with fortifications, and in improving its harbour. Thoroughly Hellenic in his sympathies, he desired to attract Greek settlers to his kingdom, and the events which were transpiring in Greece contributed in an unexpected degree to the success of his efforts. The disastrous defeat at *Ægospotami* in b.c. 405, overwhelmed the Republic of Athens in ruin and despair. Of a too-confident and hitherto victorious fleet of 180 ships, only twelve escaped capture or destruction, in one of which was Konon the Athenian admiral. This hopeless remnant of a great fleet sought refuge at Salamis, and was hospitably received by Evagoras. Thus originated the friendship between Konon and Evagoras, which led to consequences of the greatest importance to Athens

—and indeed, chiefly contributed to her restoration. The hospitality of Evagoras was not empty-handed. Grants of land were made by him to his unfortunate guests, and Konon and his friend Nikophemus, we are positively informed, married and had families in Salamis. This welcome induced many more of the distressed Athenians to emigrate to Salamis, seeking under the rule of Evagoras the peace and liberty which they no longer enjoyed at home. Especially large was the number of Athenian women who were glad to accept husbands in Cyprus. So extreme was the general distress in Athens, that some of her best citizens sold their female relatives for the necessaries of life. Thus we are informed by an ancient author that Andokides sold a young Greek, his own cousin, to the despot of Kitium for a cargo of wheat. The infusion of Greek blood thus introduced into the population of Salamis and of Cyprus generally is an influence too often forgotten in connexion with the strong tide of Hellenism which now set in upon the island. Its immediate result, under the wise administration of Evagoras, was to improve the arts, increase learning, and excite a taste for the refinements which specially distinguished the society of Athens.

Such were the peaceful activity and material

progress of Salamis during the last decade of the fifth century B.C. What transpired in the other kingdoms of the island during that period is little known to us, but in them, as in Salamis, we may presume that there was a marked diminution in Phœnician influence, and a growth of self-government consequent upon a less active interference on the part of Persia in her distant provinces. Darius Nothus had been fully occupied at home in suppressing a revolt of the Medes which took place in B.C. 408, and the struggle between Cyrus and Artaxerxes which followed upon the death of Darius in B.C. 404, was only brought to a close in B.C. 401 by the defeat and death of Cyrus. Cyprus was not called upon to engage in these conflicts, and, saving the payment of the customary tribute, she felt the burden of her foreign domination but little. The influence of Lacedemonia was supreme in Greece, but her abuse of her position was fanning into a flame discontent and hatred amongst her allies. Even to Persia the arrogance of her generals became insupportable, and one of them, Derkyllidas, to gratify a personal animosity, imprudently made war upon Tissaphernes and Pharnabazus, influential satraps of the Great King. This war, which lasted from B.C. 399 to 396, proved favourable to the Spartan arms,

and the satraps were forced to conclude a treaty of peace, which, however, they only respected for a few months. The dispute meantime assumed more extensive proportions. Persia espoused the cause of the satraps with energy. At her invitation Athens and its friends ranged themselves against Sparta, eagerly seizing the opportunity of restoring their fallen fortunes, and of contributing to humble the power which had vanquished them at *Aegospotami*. Konon and Evagoras were amongst the foremost. Through the representations of Pharnabazus and Evagoras a grant was obtained from the Persian king to equip a fleet in Cyprus and Phoenicia, and its command was entrusted to Konon. While a larger fleet was preparing in Phoenicia, Konon sailed from Salamis with forty ships. But chiefly from the jealousy of the Persian officers under him Konon's first campaign was destitute of results. The Lacedemonian fleet was rapidly growing in numbers whilst its enemies were weakened by disunion. Evagoras foresaw the dangers of the situation and strongly urged Konon to make a personal visit to the Persian monarch with a view to obtaining a more independent command and more extensive means. The mission was eminently successful, and proved to be one of those

energetic moves which frequently save a losing cause. Pharnabazus was associated with Konon in the joint command; and great efforts were made to increase the fleet under their orders. Evagoras, deeply interested himself in this expedition, contributed several triremes to the fleet, and even served personally on board. In August of B.C. 394 a severe conflict took place at Knidus between the hostile fleets, in which victory signally declared itself on the side of the Athenians and Persians. The Spartan fleet was nearly destroyed, and by this decisive defeat Lacedemonia lost all the maritime advantages which, eleven years before, she had gained at *Ægospotami*. So much had Evagoras contributed to bring about this result that we can easily understand the gratitude of the Athenians towards him. He was declared a citizen of Athens and a statue was erected in his honour. In some respects Evagoras, even more than Konon, had been the restorer of the fallen fortunes of Athens. Konon certainly was the instrument, but his plans would have been impossible without the aid of the despot of Salamis. The indomitable energy of Evagoras—his wisdom and his unflagging perseverance—characteristics which we find him afterwards displaying so remarkably in struggles purely

personal—were of the highest advantage to Konon. In his subsequent operations for the extension of Athenian influence Evagoras continued warmly to sympathise, and upon one occasion we find him even going further. To weaken the power of Sparta Konon desired to alienate from her the important co-operation of Dionysius the tyrant of Syracuse, then in the zenith of his power. For this purpose an Athenian envoy was commissioned to proceed to Syracuse. Evagoras threw all his influence into the scale to induce Dionysius to accept the proffered alliance, and proposed to cement the mutual friendship by giving him his sister in marriage.¹ The negotiations, however, were not successful.

Unable to make head against the growth of the Athenian power, Sparta endeavoured by diplomacy to estrange the Persian court from the side of her enemy. Through her envoy, Antalkidas, she declared herself ready to enter into a treaty of peace with Persia, and to abandon to that power all the Greeks on the Continent of Asia, requiring only that absolute autonomy should be guaranteed to all Greek cities, both insular and continental. The proposition was tempting to the King of Persia, who,

¹ Grote, *Hist. Greece*, chap. 75.

caring neither for Athens nor Sparta except as instruments to attain his objects, could wish nothing better than such a general weakening of Grecian power as was sure to result from the absolute autonomy of every city, and the consequent want of cohesion amongst them. Athens and her allies made the most earnest efforts to defeat the aim of Spartan diplomacy, and commissioned Konon to proceed to Tiribazus, the Satrap of Ionia, to represent their views. Tiribazus had evidently been bought over by Sparta. Ostensibly he appeared simply to act as an intermediary to communicate the propositions to Artaxerxes, but secretly he gave the Spartans a grant of money with which to strengthen their fleet. On the pretext of treachery to the interests of the Great King he caused Konon to be arrested and detained in prison. According to one account Konon was put to death in prison, and to another, he escaped to Evagoras, in Salamis, where he shortly afterwards died of sickness. The latter story Mr. Grote considers undoubtedly the true one. These events happened in B.C. 392, and it was about the same time that the relations between Evagoras and the court of Persia became entangled. Unfortunately this most interesting period in the history of Evagoras is not made clear to us by

ancient authors. Suddenly we find him in antagonism with the power to which for so many years he had yielded a willing tribute of allegiance, with which his "relations" had been not only intimate but influential, and to oppose which alone seems an act of great foolhardiness on his part. What led to this sudden change history leaves us to conjecture. It was "without any provocation," says Mr. Grote, "and at the very moment when he was profiting by the zealous services of Evagoras that the Great King treacherously began to manœuvre against him, and forced him into the war in self-defence." The more general statement in modern writers is, that Evagoras revolted from Persia, seeking to make himself sole master of the island, and thus brought down upon himself her vengeance. The important question is, whether Evagoras, through an extravagant ambition, voluntarily threw down the gauntlet against Persia. We may get some light upon this point if we consider carefully the events which happened in Cyprus in connection with Konon. We have seen Evagoras and Konon constantly acting together, especially from B.C. 396; associated in all their relations with Persia on behalf of Athens, and only a year before this, Evagoras was interesting himself powerfully in the

negotiations of Konon with Syracuse. In the eyes of Persia, and also in those of Sparta, Konon and Evagoras were one, Evagoras the counsellor and Konon the executor. We have shown that Konon was violently deprived of his liberty by Tiribazus, the secret friend of Sparta, and we may fairly presume that this was accomplished through the machinations of Antalkidas, who designed to discredit Athens in the eyes of Persia. Sparta may have associated Evagoras in the treachery attributed to Konon, as thereby she would discredit at the Court of Persia the powerful monarch who had been the prop and counsellor of Athenian policy. Konon was in the hands of Tiribazus, and fell at once under his power, but Evagoras, either more wary, or because he was distant, was enabled to stand to his defence. The course of after-events is all strongly in favour of this supposition. Tiribazus, we are told, was detained at the court of Persia, concerting measures against Evagoras, proving the strong personal interest which he felt in their execution. It was only when Tiribazus succeeded in getting himself named to the command of the Persian expedition that its operations became active. As soon as he was removed from the command his successor made peace with Evagoras,

although the position of the latter was then well-nigh hopeless. The destroyer of Konon was therefore the moving spirit in all the measures of Persia against Evagoras, probably instigated by Sparta. It is right, however, to state another possible view. We may suppose that Evagoras revolted against Persia while Konon was at the court of Tiribazus, and that from the known intimacy between the two men Konon was charged with sympathising in or assisting the projects of one who had declared himself an enemy to Persia. In this view we are forced to suppose Evagoras embarking singly upon a hopeless enterprise inconsistent with his usual wisdom, for before entering upon such a course he should have endeavoured to assure the co-operation of Athens in a united effort. It is highly improbable, also, that Evagoras determined upon such a course without his intimate friend Konon being previously aware of it, and if the latter knew, it is inconceivable that he should have exposed himself to the risk of visiting the court of Tiribazus. My first conjecture appears to me the more probable, and it has the additional merit of being entirely consistent with the remarks of Isocrates, a contemporary, when he says that Evagoras "was forced" into the struggle with Persia, while he

was labouring zealously in the cause of the Great King.¹

We do not know what form the opposition of Persia to Evagoras took; but if it was marked by any such animus as we find evident in the treatment of Konon, we may suppose that it was intended to depose Evagoras and obtain possession of his person. At all events, we find Evagoras at once occupied in hostile measures. His first efforts seem to have been to raise the whole island in revolt, and to urge the various kingdoms to disown allegiance to Persia, as Onesilaus had done a century earlier. Whether, as is generally supposed, he attempted to make himself king of the whole island it is difficult positively to determine; perhaps he only endeavoured to induce the heads of the other kingdoms to enter into an offensive and defensive treaty with him against Persia, refusing tribute or allegiance. We are told that he endeavoured to attain his object by persuasion—a mode little likely to be successful if he proposed to depose the reigning kings and assume their prerogatives. Possibly his efforts were confined to urging them to make common cause with him against Persia. Amathus, Kitium, and Soli turned a deaf ear to his

¹ Isocrates, *Or. ix.*

persuasions. Under the guidance of a Prince called Agyris they refused to abandon their connection with Artaxerxes, and when Evagoras proceeded to use force they appealed to the Great King for succour. Their request was acceded to, and Hec-tomnus, King of Caria, and Antophrades, were instructed to organise an army and fleet to oppose Evagoras. The latter, however, was so fortunate as to secure the friendship of Hectomnus, who not only kept back the expedition but even secretly gave Evagoras a present of money.

Such was the position of affairs in B.C. 390. We suppose that Evagoras broke off relations with Persia in B.C. 392, shortly after the arrest of Konon. The following year was spent in military preparations, and endeavours to persuade the other kingdoms in the island to join him. The base treatment by Tiri-bazus of his friend Konon, probably again an exile at his court, must have had its influence in determining the action of Evagoras, and it was reasonable that Athens should strongly resent the treatment of her ambassador. Much has been said of the magnanimity of the Athenians, in interesting themselves in the cause of Evagoras when it was so disadvantageous to them to provoke the hostility of Persia, but what should we think of a nation which could abandon its

ambassador to illegal imprisonment, perhaps even death, and still remain on terms of amity with the power that committed the outrage? Doubly base would such a course on the part of Athens have been towards Konon, her chief general and most important citizen. We are not surprised therefore to learn that in B.C. 390 Athens despatched a small fleet of ten triremes to the succour of Evagoras. The fate of this mission was, however, unfortunate. On its way it was met by a Lacedemonian fleet of twenty-seven triremes under Teleutias, and both ships and men were captured. Evagoras had probably induced the Athenians to send this fleet to enable him to overcome the resistance of Amathus, Kitium, and Soli, strong places upon the sea coasts, whose means of opposition were inexhaustible as long as they could keep open their communications by sea and assure themselves of succour from the Phoenician fleet. All three cities were strongly fortified. Amathus on the seaboard was well-nigh impregnable to assault from the land-side. Kitium, as we have seen, had successfully withstood a long siege under Kimon; and Soli, in the revolt of Onesilaus, had during five months resisted a large and victorious Persian army. To operate offensively against these cities the fleet of Evagoras

was altogether inadequate, but he redoubled his efforts to overcome this weakness. New triremes were built, and after two years of preparations, assisted by a small fleet under Chabrias, which Athens again sent to his aid, he was enabled to reduce the refractory cities to submission. It is not improbable that he attached them to his kingdom.

Master of the whole island either as real king or as head of a confederation of its kings, and possessing a considerable fleet and well-appointed army, Evagoras felt himself strong enough to undertake offensive operations abroad. In his conflict with Amathus and Kitium he must have discovered that so long as Tyre was attached to Persia it was a formidable enemy to his peace, and might prove fatal to him if co-operating with a Persian fleet. Such, doubtless, were the considerations which led him to weaken or attach the town of Tyre to his side. Its position was especially strong, it had already given great opposition to Assyrian conquerors, and later on it was to prove a difficult nut for the Macedonian Alexander to crack. By a sudden and spirited assault Evagoras made himself master of the town, and appears to have secured the sympathies of its inhabitants, for we find that the Tyrians afterwards furnished him with twenty ships in his

conflict with Persia. His influence seems even to have penetrated into the interior of Syria, for we read that an Arab king, supposed to be of Idumea, also sent him troops.¹ He also estranged some of the towns on the Cilician territory from their allegiance to Persia. But he was fortunate enough to secure a still more valuable ally in Achoris, king of Egypt. That country had thrown off its allegiance to Persia under Nopherites II., or Psammetichus, and troubles nearer home had prevented the great king from reasserting his supremacy. Fully alive to the advantage which Egypt derived from a continuance of the struggles of Persia with its other provinces, Nopherites had sent 100 triremes and 500,000 measures of wheat to aid Sparta in her conflict with Konon and Pharnabazus. Carrying out the same policy, Achoris, successor to Nopherites, espoused the cause of Evagoras, fully appreciating the gain to Egypt if by the independence of Cyprus, a barrier could be raised between her and Persia. The contingent of Achoris was fifty ships of war, and a large supply of corn and money.

Such was the strong position which Evagoras had created for himself during the five years of Persian inaction. Possessed of powerful resources at home

¹ Rawlinson's *Anc. Monarchies*, vol. x. p. 525; note 9.

and in alliance with all the important towns around him, he was looked upon as the great centre of all opposition to the great king. He possessed a fleet of 200 triremes—a considerable and well-appointed army—his power was supreme throughout the island, and he had for allies, Athens, Egypt, and Tyre.

While matters were thus prospering in Cyprus a most unfortunate event happened in Greece. After six years of negotiation the treaty of "Antalkidas" was at length formally ratified by Artaxerxes. It established peace between Greece and Persia, and obliged the former to abandon all interest in the Greeks of Asia and Cyprus. Not only did this treaty deprive Evagoras of Athenian assistance, but, what was far more serious, it left the vast forces which his enemy had called together, and which, according to Diodorus, amounted to 300,000 men, including cavalry, free to fall upon him. This vast army concentrated in Cilicia, opposite to Cyprus. Foreseeing the difficulties which would be encountered in victualling such a multitude of men, Evagoras despatched his fleet to intercept the supplies arriving by sea, and the movement was so far successful as to cause much temporary discontent in the enemy's ranks. At length in B.C. 386, the Persian fleet set sail. Tiribazus had succeeded in getting himself named head of

the expedition with Orontas in joint command of the troops, and Gaos, brother-in-law to Tiribazus, as admiral of the fleet. It was off Kitium that Gaos encountered the fleet of Evagoras, and a fierce struggle ensued. Victory at first inclined to the side of Evagoras, and several of the Persian vessels were taken and sunk. Gaos, however, succeeded in rallying his ships, and bearing down furiously upon the Cypriotes he turned the fortunes of the day and spread havoc amongst the Cyprian fleet, which for a brief space had thought itself victorious. The Cypriotes gave way in the greatest disorder, and the contest resulted in their total discomfiture with frightful loss.

Before this naval engagement Evagoras is said to have gained some successes over the Persians by land, but the loss of his fleet was disastrous to his fortunes. The Persians had now undisputed command at sea, and could throw troops into the island at any point. Their first attack was made against Kitium, which they succeeded in taking. Unable longer to maintain the field, Evagoras retired within the walls of his own city, Salamis. He was followed by the Persian army, which proceeded to besiege the city by land while the harbour was watched by the Persian fleet. The position seemed a hopeless one for Evagoras, but

he prepared to hold out to the last extremity. Appreciating rightly the impossibility of the struggle with his present resources, he entrusted the defence of Salamis to his son Prytagoras, and evading the Persian fleet with ten ships, sailed for Egypt to solicit fresh succour. We can easily imagine the arguments with which he urged his cause but, unfortunately, they were unsuccessful. It was easy to foresee that the fall of Cyprus would be followed as it was by the subjection of Egypt, but it required a mind far superior to that of Achoris to comprehend the necessity of making heavy sacrifices to avert dangers only in anticipation. From a cause which now seemed desperate all sought to retire, and when Evagoras returned to Cyprus he found the position hardly tenable any longer. Salamis still held out, but there was small chance of ultimate deliverance. Unexpected events, however, came to the aid of his desperate fortunes. The resistance which the Persians had encountered was most severe, and it had continued during fully two years from the time of the naval engagement off Kitium. The cost of the war to the Persians had been enormous, exceeding according to Isocrates 500,000 talents. This circumstance, and the protracted nature of the struggle induced Tiribazus to treat with Evagoras. He drew

up conditions of peace, by which Evagoras was to relinquish all his conquests and retain only the sovereignty of Salamis upon payment of a tribute to the King of Persia, and promise of obedience as a subject to his Lord. The proud spirit of Evagoras could not brook the last condition. He was ready to relinquish his conquests and to pay a tribute, but he refused to acknowledge himself the subject of Persia. Notwithstanding the helplessness of his position he rejected the terms of peace and prepared to fight to the last. "Fortune favours the brave." From some cause unknown to us (perhaps the result of a wily diplomacy, in which we have already seen that Evagoras was a master) jealousy broke out between Orontas and Tiribazus, the two Persian commanders. The former accused the latter of disaffection to the king, which resulted in the recall of Tiribazus and in Orontas receiving the chief command. Persia was desirous of terminating the war, being engaged in an expedition against the Cadusians, which was proving most unsuccessful; and Artaxerxes was probably also anxious to bring the Cypriotes to submission in order that he might be free to carry out his larger designs upon Egypt. Shortly after his promotion Orontas reopened negotiations with Evagoras—modified the distasteful

clause in the peace proposed by Tiribazus, and instead of having to yield obedience "as a subject to his Lord," Evagoras was privileged to communicate with the great king as one sovereign with another. Thus in B.C. 381 ended, honourably for Evagoras, this desperate struggle. He had been ten years in antagonism with Persia, and during six years of that period he had maintained a most unequal conflict with heroism rarely excelled. Unfortunately history has preserved for us few details of the war, but enough is known of the relative position of the combatants to justify us in giving credit to Evagoras for indomitable perseverance, and all the highest qualities of generalship.¹

¹ The chronology of the time is very obscure, and great difference of opinion has prevailed as to the date of the beginning and the close of the war. I have adopted, within one year, the dates given by Mr. Grote, and have been guided in this by a regard to the two events which are positively determined, viz. the first succour received from Greece in B.C. 390, and the ratification of the Peace of Antalkidas in B.C. 387. I have supposed that previous to the arrival of the first fleet from Greece Evagoras had endeavoured by persuasion to rally to his side the various kingdoms of the Island, and from this starting-point I arrange the events in the following order:—

B.C.

391. Evagoras in declared opposition to Persia.
390. Athenian expedition despatched to his aid, but captured by the Lacc-demonians.
388. Second Athenian expedition under Chabrias.
387. Ratification of Peace of Antalkidas, and preparations by Tiribazus for his descent upon Cyprus.

Evagoras reigned principally in Salamis for some time after these events. Apparently about the third year of the 101st Olympiad (B.C. 374) a Salaminian named Nikokreon formed a conspiracy against his life, which was detected, and the conspirator was forced to seek safety in flight. The subsequent tragedy is well described by Mr. Grote in the following terms—"Nikokreon left behind him a youthful daughter in his harem under the care of a eunuch (a Greek born in Elis) named Thrasydeus, who, full of vindictive sympathy in his master's cause, made known the beauty of the young lady both to Evagoras himself and to his son Pnytagoras, the most distinguished of his sons, partner in the gallant defence of Salamis against the Persians. Both of them were tempted, each unknown to the other, to make a secret assignation for being conducted to her chamber by the eunuch: both of them were

B.C. •

- 386. Naval conflict off Kitium.
- 385. Salamis besieged.
- 384. Visit of Evagoras to Egypt for succour.
- 383. Negotiations with Tiribazus.
- 382. Recall of Tiribazus.
- 381. Treaty concluded with Orontas.

It will be admitted that the preparations for such a vast expedition as Tiribazus got together required a considerable time, and as naval operations were difficult in winter, it is impossible to suppose that the naval conflict off Kitium could take place before the spring or summer of B.C. 386.

assassinated by his hand.¹ Thus perished" adds Mr. Grote, "a Greek of pre-eminent vigour and intelligence, remarkably free from the vices usual in Grecian despots, and forming a strong contrast in this respect with his contemporary, Dionysius, whose military energy is so deeply stained by crime and violence."

We could have wished that the circumstances of the death of Evagoras had been more befitting a life so remarkable and a character so distinguished. He is the central figure in the history of Cyprus—the most important which her annals present to us. An elaborate view of his character is supplied to us by Isocrates, and although we admit the probability of exaggeration in the praises of the panegyrist, it must be acknowledged that even the meagre account which we possess of the events of his life and reign suffices to attest that Evagoras was a man of no common powers and deserves to be enshrined among the heroes of the past. He was of the rare type of self-made men who ascend the stream to power in spite of a strong and continual current against them. That he became despot of Salamis was due to an

¹ In its details the story of the assassination is told differently by Theopompus, Aristotle, and Diodorus.—See note in Mr. Grote's *Hist. of Greece*, chap. lxxvi., where he gives what appear conclusive reasons for preferring the account of Theopompus.

audacious and successful venture, but even in that position he might have remained insignificant. To the fame of being a successful adventurer he proceeded to add the higher merit of being a temperate, just, and skilful administrator, exhibiting the proofs of his talent by causing prosperity to blossom in his little kingdom. Nor was his influence confined to the limited sphere of his own possessions. Athens found in him a wise counsellor and a steady ally, who, by his wisdom more than by his power, was instrumental in restoring her fallen fortunes. Thoroughly imbued with Hellenic sentiments, he could never feel sympathy with the barbarian power of Persia; but it evinces the sound balance of his mind that he knew to conceal what it would have been madness to declare, and was sagacious enough to use to advantage a power whose supremacy he might regret but could not ignore. In this view his influence, before the war and after it, at the Persian court and with its satraps proves him to have been an able and successful diplomatist. But it was in the great struggle forced upon him, apparently in self-defence, that the highest qualities of the man are exhibited. His extensive preparations and the alliances which he made bespeak energy, foresight, and combination

of the highest order, and his brilliant expedition against Tyre was a second outburst of that adventurous spirit which had led him with a handful of men to quit Cilicia and crush Abdemon. Later on, when hemmed in by a force compared with which his resources were pigmy, his resolution to seek fresh aid from Egypt by personal intercourse was the act of a man who in adversity could rise to supreme efforts. Happily in this conflict against seemingly irresistible force the curtain falls on the partial triumph of a proud spirit which had courageously elected to die fighting rather than to live in dis-honour.

CHAPTER VII.

DEATH OF EVAGORAS TILL ANNEXATION BY ROME.

THE reign of Evagoras forms an important epoch in the history of Cyprus. In the fifth century B.C. Phœnician influence was paramount in the island, but the power of Persia, upon which it was based, was gradually sinking. Through the efforts of Evagoras a fresh infusion of Greek blood began with the fourth century, and Hellenic proclivities, tastes, and refinements speedily spread. This influence is evident not only in political tendencies and sympathies, but in the arts, inscriptions, and monuments of Cyprus. While the Phœnician element thus only declined, the old Cyprian became entirely merged in the new Hellenism. It is remarkable that we have hardly any Cyprian inscriptions which appear to be contemporaneous with the close of the reign of Evagoras. Till that period the legends upon the coins of the island were either in Cyprian or Phœnician, now we find them only in Greek or Phœnician. The

fusion which had gradually been going on for some centuries between the native Cyprian and Greek populations was at length consummated, and the two elements are no longer distinguishable in history.

The stormy and chequered reign of Evagoras was succeeded by the uninterruptedly peaceful one of his second son Nicocles. In the struggle between Persia and Egypt, which was carried on during it, Nicocles took no part, nor was he at all engaged in any foreign conflict. The little kingdom of Salamis had need of peace. Its revenues had been greatly exhausted during the long and severe conflict through which it had so recently passed, and it required a wise and peaceful government to repair its fortunes. Such an administration, according to Isocrates, it found under Nicocles. A ruined treasury was restored to order by the strictest economy; and by this means, we are told, the debts of the state were provided for without an increase of the burdens upon its subjects. Under this frugal government Salamis rapidly gained in wealth, and at the close of the reign of Nicocles she was acknowledged to be the most opulent city in the island. The friendship which had subsisted between Athens and Evagoras was maintained without diminution by Nicocles

and attested by many tokens of distinction. Unfortunately, however, there is a dark side to the picture which Isocrates has painted to us of his pupil and benefactor, Nicocles, and we fear that the laudable qualities which distinguished the early years of his reign became clouded by the growth of vices engendered by a life of ease and opulence. Theopompus and Anaximenes describe Nicocles as revelling in all kinds of luxurious excesses, and speak of him as vying with Stration, King of Sidon, in the costly splendour of his entertainments and the extravagance of his sensual indulgences. By these vices, and the disorders which they induced, he exasperated his subjects, and at length roused them to insurrection. Dethroned by his people, he was cast into prison and appears there to have perished by a violent death in B.C. 351. Nearly a quarter of a century had elapsed since the death of Evagoras, but history furnishes us with no materials by which we can judge of the internal condition of the island during that period. Maintaining a strict neutrality in the war between Persia and Egypt, Cyprus must, from her position, have profited largely in the supply of the necessaries which the extensive Persian force required, and which from her position

and fertility the island was peculiarly able to furnish. The increase of wealth from this source doubtless contributed to the prosperity and growth of luxuriousness which we have seen prevail at Salamis, and probably also throughout the rest of the island. There is no surer test of the art and wealth of an age than its currency, and the later coins of Evagoras and those of Nicocles are the finest which Cyprus produced. Their workmanship is in the best Greek style, and the prevalence of statues in gold attests the general wealth of the population.

Nicocles was succeeded by Evagoras II. Professor Rawlinson¹ calls him son of Evagoras I. without, however, quoting his authority; but I am inclined to suppose that he was the son of Nicocles. The character of the new king was still worse than that of his predecessor, and the abuses of his administration early led the Salaminians to depose him and name in his place a relative called Pnytagoras.² By some authors this Pnytagoras is said to have been the son of Evagoras I., whom

¹ Rawlinson's *Anc. Monarchies*, vol. iv. p. 535.

² Some confusion has arisen as to the name of this king, many authors, and Mr. Grote amongst them, having styled him Protagoras, but from coins the name is clearly shown to have been Pnytagoras.—See an able paper by Mr. Pierides read to the Numismatic Society of London, 1869.

he left in command of his army during his visit to Egypt. We have already spoken of the murder of Pnytagoras simultaneously with that of his father, and independently of this story it is improbable that the commander of the Salaminian army in 384 B.C. was the same individual who in B.C. 332 took part in the siege of Tyre as an ally of Alexander the Great. It is more probable that he was the second son of Nicocles. The deposed monarch (Evagoras II.) fled to Carina, and invoked the assistance of Artaxerxes Ochus, King of Persia. While these events were transpiring Artaxerxes had led his first expedition into Egypt, which proved so unsuccessful, that, as Sharpe says, "He returned home laughed at by the Egyptians and his own allies." Encouraged by the display of Persian weakness in Egypt, Cyprus, under Pnytagoras, again raised the standard of revolt, asserted her independence, and refused payment of the customary tribute to Persia. Her independence was however of short duration, for Artaxerxes promptly prepared for a second attack upon Egypt, and designed first to reduce to submission the revolted Cypriotes. The latter task he intrusted to Idrieus, King of Caria. Idrieus equipped a fleet of forty ships, and with them an army of eight thousand men under

command of Phokion the Athenian and the de-throned Evagoras.¹ By some writers it has been doubted whether this Phokion was the distinguished Greek general and friend of Isocrates, whom they have thought incapable of hiring himself to subjugate an ancient ally of Greece. But zeal for the interests of Evagoras—son of the benefactor of Isocrates—may have influenced Phokion, and this is the more probable, seeing that he was associated in command with that son whose only object certainly was the recovery of the throne from which he had been expelled.

With the exception of Salamis, the little kingdoms did not give much trouble to the army of subjection, and submitted without any noteworthy resistance to their former master. But Pnytagoras was not so easily subdued. His army was closely besieged within Salamis both by sea and land, but made a protracted resistance. During this resistance Evagoras was accused to the King of Persia of holding secret intercourse with the Cypriotes, and recalled to answer the charge. While Evagoras was absent Phokion came to terms with Pnytagoras, who agreed to acknowledge the supremacy of Persia and pay a tribute, on condition that the sovereignty of Salamis

¹ Diod. Sic. b 16 § 42.

should be assured to him. It is not improbable that a fuller acquaintance with the character of Evagoras and his unpopularity in Salamis may have led Phokion to abandon his cause and make peace with Pnytagoras.

Evagoras was successful in clearing himself of the accusations brought against him, but too late, for on his return to Cyprus he found Pnytagoras confirmed on the throne of Salamis. It was in vain that he endeavoured to persuade the Salaminians to recognise his legitimate rights—the memory of his former misdeeds had thoroughly alienated from him the sympathies of the people. As some compensation, Artaxerxes gave him a government in Cilicia, but adversity had not taught him wisdom. His oppressions enraged his new subjects, and in a very short time he was obliged to fly from their fury. He sought refuge in Cyprus, but was there captured and put to death about b.c. 346.¹

A new era was about to burst upon this part of the world. Eastern potentates had hitherto afforded the most striking representations of that restless ambition which seas and distance cannot limit and death alone can curb. But the highest efforts of these Eastern conquerors were about to be eclipsed

¹ Diod. Sic. b. xvi. § 46.

by the achievements of a young monarch of the West, of whom it is said that, at the age of thirty, he wept because he knew of no other world to conquer.

It is a common remark that the tide of civilisation first flowed from east to west ; but, in reality, it was only the germ of civilisation in language, letters, and arts which the East communicated to the West. The plant never grew stately or fruitful in the enervating climes of the East, but its seeds sown in the West rapidly attained to the proportions of a healthy tree, yielding the noble fruits of intellectual vigour and moral worth. In all the splendour which distinguished the courts of the Great Kings of the East there were none of the elements of an ennobling civilisation. The brute force of vast armies disunited in feelings and nationalities was the chief ingredient of that material power which imprisoned thought and stunted the growth of independence in individual character. But at Marathon and Platæa, such conglomerate masses, for the first time, yielded before the superior intelligence and individual courage of a comparatively insignificant, but more united phalanx of Greek patriots. Succeeding conflicts strengthened the latter and still more demoralised the former. Compared with their resources, wonders were accomplished by Miltiades and Kimon ; but jealousy at home weakened

their influence and paralysed their action. Yet the elements of an invincible power were gradually developing in the ranks of the armies of Greece; and all that seemed necessary to the achievement of the legitimate results of individual superiority was a master-genius who, raised above the influence of petty jealousies, could wield with an independent will the materials for military action which long years of contest had been bringing to perfection. Such a genius was found in Alexander, the young king of Macedon. Nature had early endowed him with all the talents requisite to command, and gave him an ambition which might truly be called insatiable. Gifted with such a character, and possessed of instruments for action such as have been described, it is no wonder that in the then effete state of the great nations of the East the conquests of the young hero were vaster than any the world had yet witnessed. They were marvellous, if we consider the short time in which they were accomplished.

It is unnecessary for our purpose to exhibit the gradual rise of Macedonian power, or how, under Philip II., Macedonia wrested from Athens the supremacy in Greek politics. It will suffice to take up the thread of events at the meeting in Corinth, when Alexander was elected captain-general of the confederate Greek

forces, and when war to the death was declared against Persia, the old enemy of Greece. In numbers the resources placed at the disposal of Alexander seemed utterly insufficient to cope with the great monarchy whose power was thus threatened, but Greek soldiers no longer feared Persian armies, and they were marshalled by a young monarch whose unbounded self-confidence communicated its influence to the meanest of his followers.

On the banks of the Issus, in Cilicia, Alexander encountered the armies of Darius, in B.C. 333, and in one memorable engagement irretrievably crushed the military power of Persia. But instead of pursuing the scattered troops, Alexander hurried on at once to his object—the conquest of Syria and Egypt. It may easily be conceived that the signal defeat of the Persians roused afresh all the hopes and aspirations of the Hellenic party in Cyprus. Without waiting for an invitation, the little princes of the island voluntarily offered their submission to Alexander whilst he was engaged in the siege of Tyre. Nor was it an empty-handed submission. They brought him a fleet of 120 ships, which materially aided in the accomplishment of the hard task in which he was engaged. Foremost among these princes was Pnytagoras, King of Salamis, whose reign we have in

part described. Conjointly with Krateros he was honoured by Alexander with the command of the left wing in the attack upon maritime Tyre. In an unexpected sally which the Tyrians made upon that wing the galley of Pnytagoras was sunk as well as that of Androcles of Amathus and Pasicles of Curium, while the rest of the ships of the left wing were driven ashore. Alexander, however, promptly came to the rescue, and, after a hard-contested siege, received the submission of the city.¹ The fate of Pnytagoras when his galley was sunk is unknown. We have no further mention of him in history, while shortly after we read of his son Nico-creon as King of Salamis, and in company with Alexander.²

The homage proffered and the services rendered by the Cypriote princes were highly appreciated by the Macedonian king. He left them in undisturbed possession of their little kingdoms, honoured them with his friendship, and, later on, intrusted them

¹ Arrian, b. xi. chap. xx. § 6; chap. xxii. § 2.

² Berrel states, that while leaving the princes in possession of their titles Alexander sent an officer named Pnytagoras to represent him in the island, and to exercise supreme jurisdiction. I have found no other authority for this statement, but Berrel had erred in giving the name of Pythagoras to the King of Salamis instead of Pnytagoras, and this confusion probably accounts for it. Very possibly Pnytagoras, King of Salamis, was specially charged with the care of the interests of Alexander in the island.

with important duties. Nicocreon, King of Salamis, and Pasicrates, King of Soli, are spoken of as prominent directors of the great festivities with which Alexander was welcomed upon his return to Phœnicia from Egypt (B.C. 331). They got up at their own cost dramatic representations, and competed for the honours accorded to the most accomplished actors. Pasicrates risked the victory upon a certain Athenodorus, and Nicocreon upon an actor named Thessalus. The judges decided in favour of Athenodorus, but Thessalus was consoled by having the esteem of Alexander. On leaving the theatre the king is reported to have said, “I commend the judges for what they have done, but I would have given half my kingdom rather than have seen Thessalus conquered.”

The Cypriote princes continued devoted to the cause of Alexander. They were intrusted with the equipment of a hundred ships, which were detached to the Peloponnesus, and several Cypriotes followed the fortunes of their new master to the banks of the Indus. We read of Nikocles, son of Pasicrates, King of Soli, and Nitathren, son of Pnytagoras, late King of Salamis, as accompanying Nearchus in the navigation of the Persian Gulf, and of Stasinor, another son or brother of Pasicrates,

being intrusted with the pacification of Asia. Under Alexander, Stasinor was made Governor of Asia; and upon the division of the empire under Perdiccas, Drangiane was added to his jurisdiction. When a fresh distribution was made during the regency of Antipater, Stasinor retained the government of Drangiane, and received Bactria in lieu of Asia, which last province was intrusted to another Cypriote, named Stassander.¹

Like a meteor's light the conquest of Alexander burst suddenly upon the world, and the brilliancy of his career never dimmed till it was cut short by his own foolish excesses. In the course of ten years a perfect revolution had been effected in the world's history. A long past was for ever uprooted, and the mastery of the world, which the East had hitherto maintained, was irrevocably transferred to the West. The dynasty of Alexander died with its founder, but the heirs of the great conqueror were those who, fighting at his side and following his fortunes, had imbibed some of the elements of his greatness, although few of them had learned wisdom from his weaknesses. Thus from the ranks of the generals of his army were to arise the future rulers of the world for many generations.

¹ Lacroix, *Iles de Grèce*, p. 27; Diod. Sic. b. xviii. chap. iii. p. 39.

The throne of Alexander was nominally secured to his infant son under the regency of Philip Aradeus, but his vast possessions were parcelled out amongst his most distinguished generals. Antigonus got Asia; Seleucus, Babylon; Lysimachus, the Hellespont; Cassander, Macedonia; and Ptolemy, Egypt. But no sooner had the division of the empire been thus roughly effected than the attention of both Ptolemy and Antigonus was turned to Cyprus. Antigonus despatched a certain Agesilas as his plenipotentiary, to conclude a treaty of alliance with the Cyprian princes. Ptolemy was more sagacious, and with his agent sent first a force of 3,000 men, and shortly after a reinforcement of 10,000 men, to receive, and if necessary oblige, the submission of the Islanders. Myrmidon of Athens commanded the army, and Polyclete the fleet of 100 ships. Superior to both these officers was Menelaus, brother of Ptolemy, and his plenipotentiary.

The ambitious projects of Antigonus had already driven Seleucus from Babylon, and aroused the fear and jealousy of the other generals. An alliance was formed by Ptolemy, Seleucus, Cassander, and Lysimachus to resist Antigonus, and one of the first acts of the alliance was to despatch Seleucus with fifty ships to oppose the projects of Antigonus in Cyprus.

Of the various little kingdoms in the island about half espoused the part of Antigonus, and the other half that of Ptolemy. Nicocreon, King of Salamis, warmly embraced the side of Ptolemy, and, even previous to the arrival of the Egyptian army, had, conjointly with other princes of the island, concluded a treaty of alliance offensive and defensive. Amongst the number of the princes who thus associated themselves with Nicocreon was doubtless Pasicles of Soli, to whose son Eunostus Ptolemy had given in marriage his daughter Irene.¹ The King of Amathus was undecided, but upon the arrival of the Egyptian forces he was obliged to give hostages to assure his fidelity to Ptolemy. The chiefs of Kyrinia, Lapithos, Marium, and Citium openly declared for Antigonus. Of these towns Citium alone made an obstinate resistance. It was vigorously besieged by the troops of Ptolemy, and at length yielded to the superior forces of the enemy. Meantime Ptolemy himself arrived to consolidate his power in the island, the possession of which he fore-saw would be of great importance in the impending conflict with Antigonus in Syria. His measures towards his enemies were prompt and severe. Pygmalion, King of Citium, was put to death;

¹ Lacroix, p. 27.

Stesikos, King of Marium, Praxippus, King of Lapithos, and Themison, King of Kyrinia, were imprisoned as being of doubtful loyalty, and the inhabitants of Marium were, in a body, removed to Paphos.

The fidelity of Nicocreon is said to have been rewarded with the confiscated possessions of these princes, and he was named governor of the whole island. His career seems to have been peculiarly prosperous, and from the high estimation in which he was held by both Alexander and Ptolemy, we may presume that he was a man of no common ability. Few court favourites, however, escape the venom of jealousy, and resentment for evil sought to be done to him by a jealous rival attaches to the memory of Nicocreon an act of cold-blooded cruelty. Diogenes tells us of the hatred entertained by Anaxarchus the Sophist for the King of Salamis, and how, dining one day with Alexander, and being asked how he relished the entertainment, the Sophist replied, "It is excellent; it wants but one dish, and that a delicious one—the head of a tyrant." The tyrant whose head Anaxarchus would fain have seen served up in a dish is said to have been Nicocreon. He paid dearly for the sentiment, as we read that after the death of Alexander Anaxarchus was forced

by contrary winds to land upon the coast of Cyprus, and was there seized and put to death by Nicocreon.¹

A beautiful inscription in honour of Nicocreon was found in Argos. It states that the mother of Nicocreon was a native of Argos, and the king himself is described as "a king descended from divine ancestors, born in the island of Cyprus, and son of Pnytagoras, of the line of Æacus." The inscription further informs us that a statue was erected by the people of Argos as a token of gratitude to Nicocreon for prizes which he sent the victors in games at the festival of Juno.²

We have seen that Nicocreon was named by Ptolemy governor of the whole island, but Menelaus nevertheless appears to have retained the supreme command, probably as representative of his brother. We have no knowledge of the later career of Nicocreon, and had he been then alive we should have expected his name to be conspicuous in the conflict between Menelaus and Demetrius. The exact date of the close as well as the beginning of his reign is unknown, but it is probable that he became King of Salamis about B.C. 381, and ceased to be so about

¹ Langhorne's *Plutarch's Lives*, "Life of Alexander."

² See an interesting paper upon a coin of Nicocreon, communicated by Mr. D. Pierides to the Numismatic Society of London in 1869.

B.C. 310. Nicocreon was the last occupant of the throne which, a century before, Evagoras had gallantly wrested from the Phœnician Abdomen.

Having securely established his power in Cyprus, B.C. 312, Ptolemy crossed over to Syria. There, after a campaign of varied fortunes, he made a treaty of peace with Antigonus, whereby it was agreed that each should retain possession of the territories he then held. This treaty proved, however, rather a truce than a peace, and the struggle between the restless spirits who signed it was transferred in the following year to Cilicia. In this fresh conflict fortune sided with Ptolemy, and it resulted in his acquiring the whole of the southern coast of Cilicia.

While these events were transpiring an incident of the most tragical nature took place in Paphos of Cyprus. Nicocles, King of Paphos, was accused before Ptolemy of plotting a conspiracy in the interest of Antigonus. In the spirit of severity with which Ptolemy had hitherto treated all disaffected Cypriotes, orders were given that Nicocles should at once be killed, and the execution was intrusted to officers named Argaios and Kallicrates. Furnished with troops by Menelaus, these emissaries surrounded the palace of the king at Paphos, and, while informing him of their orders, recommended

him to prepare for death Nicocles endeavoured to exculpate himself, but observing that no attention was paid to his protestations of innocence, he killed himself with his own hand. Axiothea, the wife of Nicocles, on learning of the death of her husband, murdered her two maiden daughters, and induced the wives of the king's brothers to follow her example in committing suicide rather than fall into the hands of Ptolemy. Nor was this all. The brothers of the king closed the doors of their house, set fire to it, and while it was burning around them killed themselves. Never has history recorded deeds of more fiendish desperation than those which marked the close of the Paphian dynasty.

Defeated in Cilicia, Antigonus busily occupied himself with plans to retrieve his lost position and check the growing power of Ptolemy. The importance of the possession of the island of Cyprus by the latter was now apparent, as it afforded him a safe basis of communication with his newly-acquired territories in Cilicia, and a centre for operations against the kingdom of Syria. Antigonus therefore determined upon a great effort to wrest the island from Ptolemy, and with this view got together an extensive and carefully-equipped fleet. It comprised 110 ships, and the armed force collected for the

expedition was 15,000 infantry and 400 cavalry. He gave the command to his son Demetrius, who was specially recalled from Greece.

Landing on the coast of Carpas, Demetrius left a small detachment to guard his fleet, and hurried on by land with the rest of his troops to Salamis, where Menelaus was concentrating an army of 20,000 infantry and 800 cavalry to oppose him. The two armies met at a short distance from Salamis (forty stadia), and a severe engagement took place in which Demetrius was victorious. The forces of Menelaus retired within the walls of Salamis and Demetrius proceeded without delay to besiege that town. Ptolemy, informed of the perilous position of his army at Salamis, hastened to Cyprus from Egypt with a fleet of 150 long galleys and 200 transports, carrying not less than 10,000 men. The impending struggle for Cyprus was momentous to both parties. The defeat of Demetrius would probably be followed by a second attack upon Syria, while that of Ptolemy, as events proved, would confine him to his territories in Egypt. The two generals had often before crossed swords. When only twenty-two years of age, Demetrius encountered the wary and experienced general of Alexander at Gaza, and received from him his first lesson

in serious warfare. It was a costly one, for Demetrius lost 5,000 men killed and 8,000 prisoners, besides his tents, military stores and equipage. Ptolemy generously sent back to the vanquished Demetrius his stores and his friends, with the lofty sentiment, "We ought only to contend for glory and empire." Demetrius in his pride begged of the gods "that he might not long be Ptolemy's debtor, but soon have it in his power to return the favour received." He profited by the lesson he had been taught, and ere long had the satisfaction of inflicting upon one of the generals of Ptolemy a defeat as severe as he himself had suffered. On that occasion he was enabled in part to repay the generosity of Ptolemy; but the gods were about to answer his prayer in a yet more remarkable way. On reaching the coast of Cyprus Ptolemy despatched a messenger by land to Menelaus informing him of the approaching succour, and ordering him, as soon as Ptolemy had engaged the fleet of Demetrius, to come out upon the latter with the sixty ships which he had in the port of Salamis. Demetrius, however, anticipated this movement, and stationing ten ships at the mouth of the port, effectually blockaded it and prevented the vessels of Menelaus from leaving it. This done, he distributed

his army upon the neighbouring promontories, and with 112 long galleys went in advance to meet the fleet of Ptolemy. When the enemy's fleet was sighted Demetrius bore down upon it with such impetuosity that at the first shock the Egyptian line was effectually broken. Energetically following up his first advantage, Demetrius inflicted upon Ptolemy a nearly total loss. The Egyptian fleet was entirely at the mercy of its conquerors. Its order, once broken, could not be restored, and the ships lay disunited and helpless. Ptolemy himself escaped with difficulty to Egypt with eight ships. Eighty long galleys were sunk, and forty, with a hundred transports and 8,000 men were taken prisoners. The wives of the king, his suite, money, baggage, and instruments of war also fell into the hands of Demetrius. This engagement is called in history the Battle of Leucolla¹ from the name of the place at which it occurred. We are unable to identify the position with accuracy, as no such name is preserved on the coast, but we are told that it lay between Salamis and Cape Pedalion, now called Cape Pila. One writer speaks of Demetrius having concealed his ships behind a

¹ The name Leucolla might be given by the Romans from Lucullus, and was thus not the name of the bay at the time of the engagement.

promontory, and at a given signal ordering them to sail out upon Ptolemy. The course of the combat gives countenance to this statement. To cause such confusion at the first shock and not to have to face any continued struggle Demetrius must have taken his enemy by surprise in a position where he could not easily manœuvre. Let us suppose then that Demetrius concealed his ships behind the promontory now known as Cape Greco,¹ between Cape Pila and the present Famagusta. Ptolemy sailing up along the coast, having doubtless touched at Citium, could not see the ships of his adversary, while from the high land a sentinel would perceive the approach of the enemy. Ordering his ships to sail down upon Ptolemy as he was endeavouring to double Cape Greco, Demetrius would have an immense advantage over his opponent and encounter him in such a position that the surprised fleet would be unable either to avoid the shock or to recover order after it.

After such an irretrievable disaster to the fleet of Ptolemy the position of Menelaus was hopeless, and without a further struggle Salamis was surrendered,

¹ The ancient name of Cape Greco was probably "Throni." Ptolemy the historian thus describes this part of the coast: "The city Citium, with Dades the promontory, the city Throni, with its promontory, and after Throni, the promontory of Famagusta."

with its garrison of 600 cavalry and 16,000 infantry.¹ Demetrius discharged handsomely his debt of obligation to Ptolemy. Unsolicited and unransomed, he released all the prisoners of high rank, amongst the number of whom were Menelaus the brother, and Leontiscus the son, of Ptolemy. One of his fair captives conquered the heart of the conqueror, and her conquest was more enduring than that of Demetrius over Ptolemy. The celebrated courtesan, Lamia, was in the Egyptian fleet, and made an easy conquest of Demetrius. Her influence over him became a byword; as Plutarch expresses it, "Though other women had a passion for him, he could only think of Lamia."

Thus the island of Cyprus was attached, b.c. 306, by Demetrius to the dominion of his father Antigonus. Exulting in the event, the latter assumed to himself the title of king, and gave the same to his son. This act of Antigonus led all the other generals who held portions of the inheritance of Alexander to assume the title.

A fresh alliance was entered into between Ptolemy of Egypt, Seleucus of Babylon, Lysimachus of Thrace, and Cassander of Macedonia, to oppose the threatening power of Antigonus. Five years after the battle

¹ Another account says 1,200 cavalry and 12,000 infantry.

of Leucolla the confederates encountered the army of Antigonus at Ipsus, in Phrygia, and 80,000 men fought fiercely for the mastery. Demetrius at the head of the cavalry put a portion of the enemy's forces to flight, but imprudently pursuing too far, he found the return to his own ranks intercepted by Seleucus. The latter, promptly availing himself of the opportunity, fell upon Antigonus while he was unsupported by his cavalry. Discouraged by the position in which they thus found themselves, many of the troops of Antigonus deserted to the enemy. Antigonus, however, continued bravely to resist the overwhelming forces which bore down upon him: "They are coming against you, sir," said one of those about him. "What other object can they have? But Demetrius will come to my assistance," was the hopeful reply. In this vain hope the old man continued to resist until he fell under a shower of darts, deserted by all but one friend. The day was lost, and the dominions of Antigonus in Syria dismembered by his victorious rivals. Demetrius fled to Cyprus, put his mother and children in safety at Salamis, and, equipping a fleet there, sailed for Greece to gain if possible a new kingdom. It is unnecessary for our purpose to follow his varied fortunes.

The dismemberment of the possessions of Antigonus in Syria occupied Ptolemy for some years, and it was not until B.C. 295 that he organised an expedition for the recovery of Cyprus. Salamis was the only city in the island which was besieged, and even its surrender was not long delayed. The mother and children of Demetrius were taken prisoners, but released by Ptolemy, with rich gifts and other tokens of honour. Fully eighteen years had passed since Ptolemy and Antigonus began their struggle for the island. Of the first eight of these years we have been able to give some particulars; of the latter eleven years, under Antigonus and Demetrius, we have no details whatever. The island was probably under stern military rule, and in no very prosperous condition. The various little kingdoms into which it had been divided for fully six hundred years were abolished for ever; but whether this was the act of Demetrius or of Ptolemy, we cannot ascertain —most probably that of the former. But the general prosperity of the island rapidly increased under the wise, although stern, government of Ptolemy Soter, and a few years later it attained to the greatest prosperity which it ever enjoyed. A considerable military force was retained there under the orders of a governor, who combined in his own person

the three offices of general, admiral, and high priest. Even the priests of Paphos had to resign the independence which they had so long enjoyed, and submit to the representative of Ptolemy. Notwithstanding this entire subjection to the supreme authority the various cities retained their municipal liberties to a greater extent in some measure than the cities of Egypt themselves. The seat of government was Salamis, and the governor ranked amongst the highest functionaries of the realm. The Ptolemies styled themselves Kings of Egypt and of Cyprus, and it became a custom to confide the island to the "brothers of the king."

Internal peace, the first condition of material prosperity, prevailed, and only once during two centuries was it disturbed by rebellion. On that occasion the islanders were roused to revolt by Eurydice, a son of Ptolemy Soter, when he was plotting against his brother Ptolemy Philadelphus. The attempt proved entirely unsuccessful, but it led to one of those heartless fratricides which in such number disgrace the Ptolemaean era. Under Ptolemy V., called Epiphanes (B.C. 204—180), the island again showed symptoms of rebellion, but the nomination to the "governorship of Polycrate, a wise and prudent administrator, averted the threatened danger. Polycrate was

succeeded by Ptolemy Megalopitani. During his administration the power of Egypt over Cyprus was once gravely imperilled, and on another temporarily subverted. Emboldened by the weakness of Ptolemy V., Antiochus the Great determined to invade Egypt. With this intention he set sail from Ephesus with a large fleet, but on his way he changed his plans, and resolved first to capture Cyprus. A mutiny of his soldiers and a fierce tempest obliged him to take shelter in the ports of Cilicia. The elements had inflicted great loss upon his fleet, and forced him to abandon the enterprise. Some years later Ptolemy Megalopitani betrayed the interests of his sovereign Ptolemy Philometer, and handed over the island to Antiochus Epiphanes, son of Antiochus the Great. The traitor was rewarded by his new master with the government of Palestine, but he did not long enjoy the fruits of his treachery. Suspicions were aroused against him in the breast of Antiochus, and he was led to end a miserable existence by a draught of poison. The possession of the island by Antiochus must have been of very short duration, if indeed he ever actually possessed it at all.

Family feuds and extravagant immoralities were rapidly prostrating the power of the Ptolemies, both in Egypt and in its provinces, and gave occasion to

the interference of the crafty power of Rome, which, under the pretext of friendship, was preparing to appropriate to itself their possessions. The history of the later years of the Ptolemaean dynasty is a striking picture of a debased royalty shrinking before an avaricious, masculine power. We can conceive of no scene grander than that in which the Roman senator met the army of Antiochus of Syria as it came down upon Alexandria, elated with having received the humble submission of the capital of Egypt. Clothed only with moral influence as the representative of a great nation, the Roman senator presented himself before these emblems of material power, and calmly describing with his stick a circle in the sand between himself and the successful conqueror, he informed the latter that in crossing that line without promising to abandon his recent conquests he declared war upon the Republic of Rome. The threat sufficed. The conqueror relinquished his conquests, and the kings of Egypt thanked the senate of Rome for the salvation which a word from its representative had secured them. In a family quarrel between Ptolemy Euergetes and Ptolemy Philometer, the same senator again interposed, and decided upon the division of the empire of the Ptolemies, assigning to Philometer Egypt and

Cyprus, and to Euergetes Lybia and Cyrene. Against this decision Euergetes appealed to Rome, where he succeeded in inducing the senate to withdraw Cyprus from the portion of Philometer and give it to him. Two commissioners, named Titus Torquatus and C. Merula, were deputed by the senate to obtain the surrender of the island in favour of Euergetes. The latter, believing that more than moral persuasion was necessary to attain the object, hurried to Greece, and began to engage mercenary troops. At this step the senate of Rome took offence, and he was ordered in the most summary way to disband the mercenaries. The senate had, however, miscalculated the disposition of Philometer. To the peaceful representations made to him he replied by threatening to wrest Cyrene from his brother. Disappointed and annoyed, Rome warmly embraced the cause of Euergetes, gave him authority to raise troops, and invited its allies in Greece and Asia to assist its *protégé* to their utmost. With such troops as he had been able to collect Euergetes landed in Cyprus, and was there met by Philometer, who had brought over an Egyptian army to oppose his brother. In several engagements Euergetes was defeated, and was at length forced to shut himself up in the city of Lapithos. After a short resistance he surrendered,

and displaying a generosity very rare among the Ptolemies, Philometer forgave Euergetes the past, confirmed him in his kingdom of Cyrene, and promised to give him his daughter in marriage. The power of Philometer in Cyprus was not further disturbed. He was a prince of a benevolent disposition, and probably a favourite in the island, as numerous inscriptions to his honour have been found.

Upon the death of Philometer (B.C. 145) Euergetes obtained possession of the throne of Egypt, and cruelly murdered Eupator, the young son of Philometer. Eupator had been proclaimed king by his mother Cleopatra, and it would appear received the allegiance of the Cypriotes. This fact, of which there was great doubt, has been confirmed to us by an inscription discovered by Mr. Pierides some years ago near Limasol. The dedication is to King Eupator, son of Philometer.

Euergetes was a monster of wickedness and cruelty. During the persecutions inflicted by his orders upon those of the Alexandriotes who had espoused the side of Eupator, a large portion of the foreign population fled from the city, and its commerce as well as its learning rapidly declined. Those who remained were at length so exasperated by their sufferings and distress that they rose in revolt, and succeeded in

forcing their bloodthirsty ruler to seek a refuge in the island of Cyprus. This accomplished, the Alexandriotes gave the throne to Cleopatra, widow of Philometer. Before her union with Philometer Cleopatra had been married to Euergetes, and bore him a son called Memphites. This child Euergetes took with him to Cyprus, and lest Cleopatra should avail herself of the influence of his son, he brutally ordered him to be put to death. Nor was this cruelty enough for the diabolical murderer. Putting the head, hands, and feet of the boy into a box, he sent it to Alexandria, and on the birthday of Cleopatra, when receiving the customary gifts of the nobles and ambassadors, the messenger of Euergetes presented the ghastly remains to the queen. Later on Euergetes regained the throne of Egypt, and what seems even more strange, was again received by Cleopatra. He did not long enjoy his success, and died bloated with disease, as he had bloated his life with vice and crime.

During the civil war of which Egypt had been the theatre Cyprus enjoyed peace. The island was the resort of many of the exiles from Alexandria, and amongst their number may be mentioned Aristarchus the grammarian, who made it his future home. The prosperity of the island at this period

must have been considerable—greater, probably, than it had been for several centuries. It was about for a few years to form a small kingdom independent of Egypt, and the importance of its population will be apparent from the military resources which we find that it was able to furnish for foreign service.¹

Upon the death of Euergetes II., Cleopatra Cocce, his widow, associated with herself on the throne her son Ptolemy Soter II., commonly called Lathyrus; and in the third year of her reign (B.C. 114) she gave the island of Cyprus to her younger son, Alexander, as an independent kingdom. It was only in deference to public feeling that she had associated Lathyrus with her on the throne, as she entertained for him a strong personal dislike. In the tenth year of her reign she succeeded in arousing the populace against him. He was forced to fly from Egypt, but obtained leave to retire to Cyprus, from whence Cleopatra recalled her favourite son Alexander. Lathyrus became thus the independent king of the island.

In the same year Alexander Jannæus succeeded to the throne of Hyrcanus in Palestine; but the in-

¹ It would strain the resources of any country to send two per cent. of her population to foreign war. As we shall shortly read of Cyprus sending abroad 30,000 soldiers, we may estimate her population as fully 1,500,000.

habitants of Ptolemais, Gaza, and some other cities refused to yield him allegiance. The malcontents found sympathy from the Jewish population in Cyprus, which was then large and influential. From it Lathyrus had received great assistance while consolidating his power, and he requited their kindness by espousing the cause of their co-religionists in Syria, who had refused obedience to Alexander Jannæus. To assist them Lathyrus collected in Cyprus an army of 30,000 men, which he landed at Sicaminos, in Palestine. On the banks of the Jordan he encountered the army of Alexander Janneus, and defeated it with a great slaughter, estimated variously from 30,000 to 500,000. Lathyrus stained his victory with deeds of unparalleled cruelty, designing thus, says Josephus, to strike terror into his enemies. Dreading the increase of her son's power, Cleopatra got together an army to oppose him, and intrusted its command to Chelcias and Ananias, two Jewish generals in her service. Cleopatra herself accompanied the army into Palestine, and Alexander, her son, was in charge of the fleet. Lathyrus, seeing Egypt thus left unprotected, endeavoured, by a rapid movement, to enter it. His design was quickly perceived by Chelcias, who followed him in haste and succeeded in forcing him

to risk a battle. The result of this battle was unfavourable to Lathyrus. He retired to Gaza, and from thence was glad to abandon his position in Syria and return to his kingdom in Cyprus. Cleopatra was, however, determined to punish him, and despatched an army to Cyprus to oppose him there. Lathyrus was again defeated, and forced to fly from the island. The unnatural mother did not conceal her regret that Lathyrus had escaped alive, and in her anger put to death the general who had victoriously commanded her troops. Cleopatra was at length killed by order of her favourite son Alexander, who discovered that his mother was plotting against his life. A year later the populace rose against Alexander, and, being deserted by his army, he took refuge on board a vessel in the harbour of Alexandria, and with his wife and daughter escaped to Myra, in Lycia. Upon the departure of Alexander, Ptolemy Lathyrus regained the throne of Egypt, and reigned peacefully both there and in Cyprus till his death in the year B.C. 81. A daughter of his called Cleopatra Berenice succeeded to his throne, and reigned alone for about a year. She then, at the recommendation of the Roman senate, married her stepson, Ptolemy Alexander II., and associated him with her in the

kingdom. The joint reign lasted only nineteen days, when she was put to death by her new husband and coadjutor. The murderer did not long enjoy his blood-got independence. He was put to death by his body-guard, and in him the legitimate line of the Ptolemies became extinct.

A natural son of Lathyrus succeeded to the throne of Egypt under the name of Ptolemy XI., called Auletes, while the island of Cyprus fell to another illegitimate son, whom we only read of in history as Ptolemy. Cyprus was thus again disconnected with Egypt, and, earlier than the latter country, was to fall a prey to the ambitious power of Rome. The new king of Cyprus, whose reign was of considerable duration, appears to have mixed little in the conflicts around him, and occupied himself entirely with the accumulation of riches, which Rome was to inherit. In B.C. 64 the Roman senate discussed the expediency of declaring Egypt and Cyprus to be Roman provinces, in virtue of a pretended testament of Ptolemy Alexander II., but bribery averted for a little the execution of the threatened measure. The parsimony of the king of Cyprus unwittingly hastened on the annexation of that island. Appius Claudius, a tribune, fell into the hands of some pirates of Cilicia. In his distress he appealed to

Ptolemy for the funds necessary to obtain his release. Ptolemy was avaricious and a coward. He grudged the money, but not daring to refuse the demand entirely, sent only two talents as ransom. The pirates considered the sum too small, but eventually released Claudius upon his word of honour that more should be sent them. Claudius was indignant at the low ransom offered by Ptolemy, and swore he would be revenged upon him. On his return to Rome he succeeded in inducing the senate to pass a law declaring Cyprus to be a Roman province, and confiscating the estates of Ptolemy, its king (B.C. 57). This unjust decree Cato the younger was ordered to carry into execution. Being also intrusted with a mission to Byzantium, Cato sent forward from Rhodes his friend Canidius to treat with Ptolemy. Unable to resist the will of Rome, the latter consented to cede the island on condition of his being appointed high-priest of Paphos for life — a very lucrative appointment. Ptolemy, however, felt the disgrace so keenly that he poisoned himself, and thus made the task of Cato easy. Learning of the death of the king, Cato despatched his nephew Brutus to take possession of the treasures, and keep them in safety until he could himself visit the island, which he did as soon as he had settled

his affairs at Byzantium. The treasures awaiting him proved to be of the highest value. The royal furniture was rich in gold and silver vessels, in tables, jewels, and purple—all of which Cato, with great care and in the most profitable manner, converted into money. He carried to Rome 7,000 talents of silver, and lest any accident should happen to the transports in which they were embarked, he packed them all in cases containing each two talents and 500 drachmas. To each case he attached a long cord, with a piece of cork at the extremity, to serve as a buoy and mark the spot at which it might be sunk. We cannot suppose that this large sum of money was realised from the personal property of the king. Doubtless the temples of the island contributed their wealth and valuable ornaments to increase the glory of the deputy whom the senate had charged to execute this wholesale robbery. On his arrival at Rome the magistrates, the priests, the whole senate, and a multitude of people went down to the river to welcome him, and gave his reception the nature of a triumph. The eyes of the people were fixed with wonder upon the vast number of cases which were carried along the streets; and the senate in full assembly bestowed upon Cato its highest

honours. It voted him a prætorship extraordinary, and the right of attending at the public spectacles clothed in a prætexta or purple-bordered gown. All these honours were declined, and the hero of the hour contented himself with asking for the freedom of Nicias, an officer of Ptolemy. It is greatly to his credit that of the immense treasure which was in his power he only reserved to himself a statue of Zeno of Citium.

CHAPTER VIII.

HISTORY TO MODERN TIMES.

THE island was erected into a prætorian province, and its first prætor was Quæstor C. Sextius. But shortly after, Cyprus was united with Cilicia under one governor, the whole forming one proconsular province, which was intrusted to Lentulus in B.C. 55. This proconsul was very soon succeeded by another named Appius. The Roman Republic inaugurated its connection with the island by an act of unjustifiable spoliation, and its new representative continued with ardour the work of destruction. His term of office was short, but long enough to inflict a vast amount of injury and suffering. In B.C. 52 he was succeeded by Cicero, whose administration was a gratifying contrast to that of his predecessor, and whose letters give us a graphic account of the sad condition in which he found the island. "Appius," he writes, "who has administered the province by fire and sword, who has bled and

exhausted it, who has consigned it to me expiring, finds it wrong that I should repair the evils which he inflicted. What annoys him is, that I do not resemble him, and in fact I could not resemble him less. The province under his government has been ruined in every way ; under mine no exactions have been made upon any pretext. What could I not say of the prefects of Appius—of his suite, of his lieutenants, of their spoliations, of their violences, of their brutalities ? ”

Two Roman bankers, Scaptius and Matinus, strongly supported by Brutus, were owed a large sum of money by the city of Salamis. Appius had assisted them in a brutal manner in their efforts for the recovery of their debt, had set loose upon the island a body of cavalry, and had kept the senate of Salamis under arrest for five days until five of its members died of hunger. These unprincipled creditors applied to Cicero to obtain payment of interest of their debt at usurious terms, but he refused to lend his troops to aid in such exactions, and he obliged them to accept interest at the legal rate of 1 per cent. per month. “ That is what I have done,” writes the humane proconsul to Atticus ; “ I think that Brutus will approve. I know not whether you will be satisfied ; Cato assuredly will take my part.” Such acts

justly earned for Cicero the love of the Cypriotes, and even after he had left them he continued to plead their cause. Later on he writes to C. Sextius, who had been the first Roman governor of the island, and who was now appointed proconsul of Cilicia and Cyprus, "I recommend to you all the Cypriotes in general, and the Paphiotes in particular, and I shall feel deeply grateful for all that you can do for them. I urge this the more earnestly as it touches your honour, of which I am jealous, that he who was first Roman Questor in the island should leave in it a worthy remembrance, and thus transmit an honourable example to his successors. I pride myself that it will be an easy task if you follow the laws and directions of your intimate friend Lentulus, and the various institutions which I myself established. I very much mistake if you do not thus confer upon yourself an infinite honour."¹

Cyprus was yet again for a short time to be connected with the Ptolemies. By his will, Ptolemy Auletes, who died in B.C. 52, left the throne of Egypt to his eldest son, Ptolemy and his daughter, Cleopatra, and invoked the power of Rome to see to its execution. The senate named Pompey tutor of the young sovereigns; but when a few years later his

¹ Lacroix, *Iles de Grèce*, p. 36.

influence was less powerful, Potherus, a eunuch in charge of young Ptolemy, obtained the chief command, and by his first act declared his pupil sole king of Egypt to the exclusion of Cleopatra. Cæsar, however, reasserted the authority of Rome, and in his right as Roman consul reinstated Cleopatra on the throne with her brother Ptolemy. At the same time he gave the island of Cyprus to Neoteros and Arsinoë, younger son and daughter of Ptolemy Auletes, but subsequent events deprived them of the gift. Ptolemy seemed disposed to accept the decision of Cæsar, but Potherus, his guardian, refused, and secretly sent orders to the Egyptian general at Pelusium to hasten to Alexandria with his army. Upon this followed a lengthened conflict, in which Cæsar was barely able to maintain his position with the limited resources at his disposal. He had taken possession of Ptolemy, Neoteros and Arsinoë, while Cleopatra conveyed herself into his house rolled up in a carpet as a bale of goods, and speedily conquered the heart of the Roman consul by her charms. Arsinoë escaped, and having murdered the general became mistress of the Egyptian army. The Alexandrians, soon tired of their cruel but spirited mistress and clamoured loudly for their king, who was Cæsar's prisoner. Cæsar trusted the fickle

people and sent the young Ptolemy to the Alexandrian army to take possession of the throne of Egypt. Notwithstanding the fervent professions of devotion which he had expressed upon leaving Cæsar, Ptolemy was no sooner free than he did his utmost to continue successfully the conflict against the Romans. At length Mithridates of Pergamos arrived at Pelusium with reinforcements for Cæsar, and with this assistance he routed the Alexandrian army and received the submission of the city. Thus master of Egypt, (B.C. 45) he proceeded to settle its future government. Ordering that the will of Auletes should be obeyed, he declared Cleopatra queen, and associated with her on the throne her younger brother, as the elder had been drowned during the recent conflict. Arsinoë was carried to Rome and dragged in chains after the triumphal car of Cæsar.

In the struggle which followed upon the death of Cæsar (B.C. 41) between his murderers and Octavianus and Antony we read of Serapion, the Egyptian governor of Cyprus, joining the side of Brutus and Cassius and sending all the ships which he had in his ports to their assistance. This would lead us to suppose that Cæsar had given over the island to Cleopatra, at least in so far as allowing her to name an Egyptian as its governor. However this may have been, there is no

doubt of the island having formed part of that "richest gift which lover ever gave to his mistress" presented by Antony to Cleopatra when she joined him in Syria (B.C. 36). The island was, however, totally indifferent as to its masters. The spirit of its people was entirely worn out, and they cared little under what foreign domination they groaned.

After the victory of Octavianus over Antony at Actium (B.C. 30), Cyprus again became a Roman province, and for a time formed part of the imperial territory whose prefects were responsible only to Octavianus, now become Emperor. Shortly after it became a consular province, subject to the senate, and so continued during the supremacy of Rome. Henceforth the island can scarcely be said to have a history of its own, and for the present we leave it shorn of all its ancient glory, spoiled of its riches and prosperity, and with a population crushed and dispirited.

Of the Gentile communities, Cyprus was amongst the first to receive the seeds of Christianity. In the crowd of those foreign Jews—"devout men,"—who were electrified by the Apostles' teaching in the early days of the Church, was one Joses, a Levite, born at Salamis in Cyprus. To this enthusiastic convert the Apostles gave the surname

of Barnabas, *i.e.* son of Consolation, and of him the sacred writer specially informs us, that “having land, he sold it and brought the money and laid it at the Apostles’ feet.” During the persecution which was roused by the faithful preaching of Stephen many of the converts were obliged to flee from Jerusalem, and by some of them the seeds of the new faith were carried as far as Cyprus. But the word, we are told, was preached by these converts to Jews only. Amongst the disciples scattered by the persecution “were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church at Jerusalem: and they sent forth Barnabas unto Antioch, who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.” Thus we find that the first ministers of Christianity to the Greeks were Cypriotes, and the first missionary which the Church sent forth to the Gentiles was Joses,

surnamed Barnabas, of Salamis in Cyprus. This Cypriote disciple took a most prominent part in the spread of the new religion. When Saul of Tarsus,—converted to the faith which he had so zealously sought to destroy,—“assayed to join himself to the disciples” of Jerusalem he found them afraid to acknowledge him and sceptical of his sincerity. It was Barnabas of Cyprus who became the advocate of the new convert’s cause, and who “brought him to the Apostles” and declared to them the wonders of his conversion and the power of his preaching. So deeply does Barnabas seem to have been impressed by the talents of the wonderful man whom he had introduced into the bosom of the Church, that we find him repairing to Tarsus shortly after his arrival at Antioch, to induce Saul to become his coadjutor in the missionary work with which he had been intrusted. Later on, having formed at Antioch an influential church, whose members first received the distinctive title of Christians, Barnabas and Saul were chosen to disseminate the new doctrines in other parts of the Gentile world. From Seleucia they sailed to Salamis, the birthplace of Barnabas, and there “preached the word of God in the synagogues of the Jews.” Travelling through the island they

came to Paphos where Sergius Paulus, proconsul of the island, was converted to the new religion. This conversion of the chief functionary in the island could not fail materially to assist the spread of Christianity amongst its inhabitants, and must have at least exempted the converts in Cyprus from the persecutions which their brethren in other parts had then to endure. Barnabas a second time visited Cyprus, in the company of his cousin John Mark, and according to tradition fell a victim to the fanaticism of his countrymen. In his native city, he was attacked by the members of the synagogue and stoned to death. His friends succeeded in carrying off his body, to prevent its mutilation, and buried it by night at the foot of a caroub tree in the plain of Salamis. Another Greek tradition connects Lazarus, whom our Lord raised from the dead, with the early Church in Cyprus. Driven into exile by the fury of the Jews, this friend of our Lord is said to have emigrated to Cyprus, where he was joined by Mary the mother of our Lord, and settling at Citium he lived forty years as bishop of the infant Church in that city. It is difficult to prove the validity of these traditions, but they seem to have originated in the early ages of the Church.

Without doubt the spread of Christianity in Cyprus was both rapid and considerable, for churches of importance existed throughout the island at the beginning of the second century of our era. Saint Heraclidius ministered first at Tamissus, where there is still a monastery in his honour, and afterwards at Salamis the chief bishopric in the island. Saint Epaphras, who had been instructed by Paul himself, resided at Paphos. Saint Auxibius, a Roman citizen baptised by John Mark, was sent by the Church to Soli, where also was settled Saint Phylagiros, a disciple of Saint Peter. Saint Epa-phroditus ministered to the inhabitants of the district of Carpas, in a town near the site of the modern Akathou; and Saint Tychicus was appointed by Saint Heraclidius to reside at Neapolis, the modern Limasol. Thus in well-nigh Apostolic times, we find established in Cyprus the elements of that Christian Church to which its people, through many vicissitudes of fortune, have remained to our day devoutly attached.

In the reign of Trajan (A.D. 98—117) Salamis was the scene of a terrible tragedy. Infuriated by the general misfortunes of their nation, or some more particular cause of which we are ignorant, the Jews of Salamis, under a certain Artemio, rose

in rebellion and massacred without pity a vast number of helpless inhabitants in their neighbourhood. Some accounts inform us that 240,000 of the Greek and Roman population were thus murdered, and although there is doubtless an exaggeration in these numbers, yet the severity of the measures enacted against the Jews upon the suppression of the revolt sufficiently indicates the intensity of the sufferings which they had inflicted. Every Jew was banished from the island and, under pain of death, all of the hated race were forbidden to set foot on its shores.

Other calamities befell the island, and Nature seemed to have combined with man to accomplish its ruin. Under Cæsar Augustus, Paphos was destroyed by an earthquake, but was rebuilt by the munificence of the Emperor, who gave the new city the honorary title of Augusta. Under Vespasian three cities in the island were laid waste by a similar convulsion, and under Titus we read of several villages and the summit of a high mountain being engulfed during a volcanic eruption. In the twenty-eighth year of Constantine the Great Salamis was entirely destroyed by an earthquake, and a new town built upon the site of the ancient city took the name of Constantia. But

the misfortunes of Cyprus reached their climax in the beginning of the fourth century. During seventeen years consecutively she was afflicted by droughts and the natural consequence was rapid and almost total depopulation. Such was its sad condition when Cyprus was visited by the Empress Helena on her return from the Holy Land. Tradition says that in answer to her fervent supplications God poured a torrent of rain upon the island as she set foot upon its shores. Certain it is that the empress left many souvenirs of her visit in churches and monasteries, and on her arrival at Constantinople she induced the emperor to exempt from all taxation for a period of years those exiled Cypriotes who were willing to return to their native land.

From the earliest times the Church of Cyprus had enjoyed a special independence, but the importance and ambition of the See of Antioch began to threaten its position. It was in A.D. 477, when the Bishops of Cyprus were struggling to prevent their subjection to the Patriarch of Antioch, that a shepherd at Salamis discovered the body of St. Barnabas, and with it a copy of the Gospel of St. Matthew, written by the hand of the Cyprian Saints. In gratitude for this precious relic the Emperor Leno

confirmed the Church of Cyprus in its absolute independence, and conferred upon its head peculiar honours which he still enjoys. Amongst these were the assumption by the Archbishop of Cyprus of purple silk robes, a gold-headed sceptre, the title of Beatitude, and the privilege, only customary with the Emperors, of signing in red ink.

In the seventh century the island succumbed to the rising Mohammedan power. Muawiyah, one of Othman's generals, and subsequently caliph, having reduced Syria to subjection sailed (A.D. 647) with 1700 small vessels to conquer Cyprus. The expedition was completely successful, but the Arab conquerors only retained possession during two years, when they were forced to abandon it by the imperial general, Cacorizus. Upon the death of Othman in 655, Muawiyah was appointed Caliph, but for some years he had to maintain a severe struggle with Ali and Hassan, who refused to acknowledge him. Having at length suppressed these factions, the Caliph prepared, in 671, fresh expeditions against the empire. In these he conquered Smyrna, and blockaded Constantinople in the spring and summer months of seven years. The expedition of 679 under his son Yezid was, however, signally unfortunate, and he was forced to conclude a peace

of thirty years with Constantine IV., Pagonatus, on condition of his paying an annual tribute to the empire of gold, horses and slaves. During the same year, the Caliph Muawiyah died, and the civil wars which followed still further weakened the Arab power. In 685, Justinian II. annulled the treaty which had been made with Pagonatus, and obliged the Caliph Abd-ul-Melik to enter into a new compact of peace for ten years, increasing the tribute to one thousand pieces of gold, one slave, and one horse of noble breed per diem. The Emperor on his part gave the Caliph a moiety of the revenues of Armenia, Iberia and Cyprus, and it was agreed that these provinces should be held in joint occupation. The Arabs did not long observe the treaty of peace. While Justinian was engaged in a war with the Bulgarians in 688, they made an unsuccessful incursion upon Africa, but succeeded in taking full possession of Cyprus. Unable or unwilling to undertake the recovery of his lost possession, Justinian encouraged a general emigration of the Christian inhabitants as the only feasible means of freeing them from Mohammedan subjection and the vexatious incursions of Arab pirates. The remedy, however, proved worse than the disease. Large numbers of the emigrants perished during their passage to Asia Minor, and the

remainder, decimated by fevers, established themselves near the town of Cysicus. There the colony formed a settlement, which received the name of New Justinopolis, and was for some time the seat of the Cyprian Archbishop.

In 749 the dynasty of the Ommiad Caliphs, which began in the person of Muawiyah was supplanted by Aboul-Abbas, the first of the line of the Abbassides. Nearly contemporaneous with this event, the discontented Cyprian exiles were reinstated in their ancient homes, and until the reign of Nicephorus I. enjoyed a respite from Arab invasions. That Emperor foolishly thought himself powerful enough to treat with contempt the Caliph Haroun-el-Raschid, the renowned hero of the *Arabian Nights' Entertainment*, and in 804 addressed him an insolent letter which received the following spirited reply : "I have read thy letter, O thou son of a misbelieving mother. Thou shalt not hear, thou shalt behold my reply." The threat was promptly carried out, and before many months had passed, the thoughtless Emperor was forced to sue for peace, and to accept it on degrading conditions. Cyprus fell a prey to the vengeance of the enraged Caliph. It was pillaged, its churches destroyed, thousands of its inhabitants were massacred or sold as slaves, and the remnant

were subjected to the most oppressive taxation. For nearly one century and a half the ruined island groaned under her Moslem oppressors, and this period is perhaps the darkest in her annals. It was only in the reign of Nicephorus II. called Phocas, that Cyprus got relief from her bitter servitude. This remarkable man took an active part in the brilliant struggle of the Greeks against the Arab power which began in Cilicia A.D. 958, and was victoriously carried on during eleven years ; when having crossed the Euphrates they threatened the Mohammedan empire with entire destruction. Unfortunately for the future history of the world, at this eventful moment Nicephorus was brutally murdered by his wife and her paramour, and the civil troubles which followed spread disunion in the Christian camp. In the meantime Cyprus, however, had been freed from her hated oppressors, and was again closely united to the empire of Constantinople. In the enjoyment of a peace which she had scarcely known for three centuries the condition of the island improved and its population rapidly increased. But the prosperity of the past was never to return. Successive disasters had demoralised her population and made them an easy prey to imperial corruption and foreign sway.

The island remained attached to the empire of the East, and was governed by a Duke or Catapan nominated by the emperors. But during the reign of Isaac II., called Angelus, the connection which had so long subsisted with Constantinople was severed. Isaac Comnenus, son of a niece of the Emperor Calo-Johannes, attempted to assert his independence while Governor of Armenia, but being unsuccessful was obliged to fly to Cyprus. There, by showing false letters from the Emperor, he was acknowledged as Catapan of the island. This, however, did not satisfy his ambition, and shortly after he boldly threw off dependence upon Constantinople, and proclaimed himself Emperor of Cyprus.

In May 1191, Richard Cœur de Lion of England was on his way to the Holy Land, accompanied by his *fiancée* Berengère, daughter of the King of Navarre. After passing Crete the fleet encountered a severe storm, and its ships were separated. Three of them were thrown ashore on the coast of Cyprus, and another, which carried Berengère, had to seek shelter in the roadstead of Limasol. On learning of the arrival of foreign vessels upon his southern coast, Isaac Comnenus hastily repaired to Limasol. The crews of the shipwrecked vessels were made prisoners,

and hoping to gain a heavy ransom if he could obtain possession of the Princess, Isaac blandly invited her to land, and accompanied the invitation with many presents. Fortunately the officers of her ship were on their guard, and counselled her not to put herself in the power of a stranger. She declined the invitation, but requested permission to get water for her ship. The request was refused, and fearing lest the prize should escape him, Isaac proceeded to collect a number of small vessels, intending to surround her ship. Observing the preparations, and suspecting evil, the commander raised anchor and went to sea. There they were met by Richard and the rest of the English fleet. Enraged at the inhospitality and ill-treatment which his ships and men had experienced, the King decided upon landing a part of his troops and obtaining satisfaction by force of arms. To his surprise, Isaac Comnenus took flight to the mountains. The army of Richard encamped outside of Limasol, and was speedily rejoined by the shipwrecked crews. Many of the bodies of those who had been drowned in the tempest were washed on shore, and amongst them was that of the Chancellor of England, from whose body a peasant cut the Great Seal of the realm, and brought it for sale to the king. Anxious to continue his

voyage to St. Jean d'Acre, Richard invited Isaac Comnenus to an interview, in which he hoped amicably to obtain satisfaction. On receiving this invitation, Comnenus with a portion of his troops came down into the plain, and having established his tents at Colosse, a short distance from Limasol, repaired to the encampment of Richard. The interview was to all appearance satisfactory. Comnenus proposed to atone for his past misconduct by sending a body of 200 men to join the Christian army before St. Jean d'Acre, and offered to give his daughter as a guarantee of his good intentions. But during the night the crafty prince escaped from the tent which had been appointed him in the camp of Richard, and on regaining his troops at Colosse, sent a defiant message to the king, threatening that if Richard did not immediately quit Limasol, he would show him how little he cared for the person of the king or all the Latins with him. Exasperated at this treachery, Richard ordered his cavalry to disembark, and attacking Comnenus at Colosse signally defeated him, and carried off a considerable booty. Amongst the spoils was the imperial standard of Comnenus, which Richard dedicated to the memory of St. Edmund, and which he deposited on his return to England upon the tomb

of the martyr prince, in the county of Suffolk. After this success Richard celebrated his nuptials with Berengère of Navarre at Limasol on 12th May, the Archbishop of York placing the crown of England on the head of the princess. Richard then prepared to follow Comnenus into the interior of the island, where the latter was organising an army of resistance. Guy de Lusignan, a distinguished prince among the Crusaders, and *then* a pretendent to the throne of Jerusalem, had joined Richard at Limasol, and remained to assist him in his future operations. Richard marched the army by land to Larnaca, while his fleet followed along the coast. From Larnaca, Guy de Lusignan, with a part of the forces, went by land to Famagusta, to which port Richard conducted his fleet for safety. Without loss of time Richard marched to the encounter of Comnenus. The two armies met near the village of Tremithousia, when the Cyprian army was completely defeated, and Comnenus himself taken prisoner. Rapidly following up his success, Richard occupied Nicosia, and with little difficulty reduced all the island to subjection. By the 5th of June, only one month after his arrival, he was enabled to continue his voyage to St. Jean d'Acre, leaving a small garrison to hold Cyprus. The English occupation

was of short term. The Crusader was too intent upon the object for which he had come to the East to think of retaining Cyprus. Desirous of freeing the garrison which he had left, Richard, some months after his arrival in the Holy Land, sold the possession of Cyprus to the Knights Templars for 100,000 besants d'or, a sum whose relative value in our day M. de MasLatrie estimates at £320,000 sterling. The reign of the Knights Templars was brief and unfortunate. Very shortly after they had obtained possession a serious insurrection broke out, and although they succeeded in quelling it, it was with so much difficulty that they declared themselves desirous of throwing up their bargain. Upon this Guy de Lusignan, disappointed in his aspirations after the sovereignty of Jerusalem, expressed himself willing to accept Cyprus, repaying to the Knights Templars the 40,000 besants d'or which they had paid on account of the purchase-money, and engaging to pay the remaining 60,000 directly to the king. Richard agreed to this transfer and made Guy de Lusignan a gift of the balance of the purchase-money. Thus the conquest of Cyprus by the English king brought about the establishment of the dynasty of the Lusignans, which continued to govern it with varied success during three centuries.

To the general reader the Frank domination in Cyprus presents few features of interest. Guy de Lusignan strenuously endeavoured to attract to his new possessions a number of those Frank adventurers who came to the East under the banner of the Crusaders; and to some extent he succeeded. To these foreigners, he gave extensive grants of land on condition of military service; and by this means he surrounded himself with a little aristocracy upon whom he could rely for support in any insurrectionary movement. But neither the wealth nor the prosperity of Cyprus was increased by these new settlers, as few of them had the ability, the means, or the disposition to improve the material condition of the properties which they received. In most cases the effect was hurtful, as the property of industrious and simple-minded natives was simply transferred to indolent and restless knights. Differences of religion alienated the people from their new rulers; and had it not been for the wisdom of several of the kings, who espoused the party of the people against an intolerant Catholic priesthood, the disaffection of the Greek population must have made itself more powerfully felt. As it was, the coerced subjection of the native ecclesiastics to the important dignitaries of the Roman Church produced frequent

troubles, and at times drove into exile many of the best of the population. In those days religion in the West had all the intolerance and bigotry which has ever characterized a sectarian Christianity. In Cyprus this Western bigotry was brought into collision with Greek orthodoxy a Sectarism equally intolerant and even less enlightened ; and the wonder is not that there was not more sympathy between the rulers and the ruled, but that the conflicts between the two were not fiercer and more frequent. This question of religion was the chief cause of the permanent separation between the Frank and native populations, and so remarkably did they continue estranged from each other that when ousted after a supremacy of three centuries the foreign element left behind it few traces of its former importance.

The Franks gave eighteen sovereigns to Cyprus, of whom the following is a list.

1. Guy de Lusignan	...	...	reigned A.D. 1192—1194
2. Amanry, brother of Guy...	...	"	1194—1205
3. Hugues I., son of Amanry	...	"	1205—1218
4. Henry I., son of Hugues I.	...	"	1218—1253
5. Hugues II., son of Henry I.,	...	"	1253—1267
6. Hugues III., cousin of the preceding		"	1267—1284
7. Jean I., son of the preceding	...	"	1284—1285
8. Henry II., brother of the preceding		"	1285—1324
9. Hugues IV., nephew of the preceding		"	1324—1358
10. Pierre I., son of the preceding	...	"	1358—1369

11. Pierre II., or Pierrin, son of the preceding	reigned A.D.	1369—1382
12. Jacques I., uncle of the preceding	... "	1382—1398
13. Janus, son of the preceding	... ... "	1398—1432
14. Jean II., son of the preceding	... ... "	1432—1458
15. Charlotte, daughter of the preceding, married to Louis of Savoy	... ... "	1458—1468
16. Jacques II., illegitimate son of Jean II.	"	1464—1473
17. Jacques III., infant son of the preceding	"	1473—1475
18. Catharine Cornaro, mother of the pre- ceding, who abdicated in favour of the Republic of Venice	... ... ... "	1475—1489

In A.D. 1376, Famagusta was wrested from the Lusignan King, Pierre II. by the Genoese, and continued to be a colony of that commercial republic until the 29th August, 1464, when it was reconquered by Jacques III., the Bastard.

During the reign of Janus the island suffered from a complication of disasters. It was ravaged successively by plague, locusts, and droughts, and while suffering from these misfortunes, the Sultan of Egypt declared war against Janus and sent a large army into the island. The Cyprian forces were defeated at Chierokitea to the north of Vasiliopotamo near Paleo-Limasol, and the king was taken prisoner and carried to Cairo. The island was overrun by the Egyptian troops—Nicosia, the capital, was occupied by them—its fortifications destroyed and its palaces burned. The king, Janus, remained a prisoner in Cairo from A.D. 1426—1432, and only

obtained his freedom by consenting to pay an annual tribute of 5,000 ducats of gold to the Sultan of Egypt.

Upon the death of Jean II. his only legitimate child, Charlotte, succeeded to the throne. During her father's life-time she had been married to Louis, son of the Duke of Savoy. But her possession of the throne was of short duration. In September, 1460, Jacques an illegitimate son of her father, rose in arms against her, seized upon Nicosia and forced Charlotte to take refuge in the fortress of Kyrinia, of which she retained possession till 1463. Driven from the island, Queen Charlotte retired to Europe, where, on the 25th of February, 1485, she abdicated in favour of Charles, first Duke of Savoy, and died at Rome on the 16th July, 1487. She was the last legitimate descendant of the Lusignans, and in virtue of her abdication the House of Savoy continued to claim the title of King of Cyprus, as may still be read upon the coins of the Kings of Piedmont.

In the reign of Jacques II., called the Bastard, the resources of the island were so much exhausted that the king had to request assistance from the Sultan of Egypt, to resist an invasion of Caramans from Asia Minor. After the invaders were over-

come the kingdom threatened to fall a prey to the power of his successors. Despairing of getting rid by fair means of the mamelukes whom the Sultan had sent him, Jacques resorted to foul means. He craftily surrounded their camp and massacred them to a man. The Sultan was only half persuaded by his earnest assertions that they had died by disease, and threatened to raise the annual tribute of the island to 16,000 ducats. It required all the plausibility and management of the king, to assuage the wrath of the Sultan and diminish the tribute to 8,000 ducats, at which figure it remained.

In 1468, Jacques became engaged to Catherine Cornaro, daughter of a wealthy citizen of Venice, who possessed considerable property in Cyprus. The marriage was celebrated by proxy at Venice in 1469, but it was only in 1472 that Catherine arrived in Cyprus. The republic of Venice had from the first interested itself in the accomplishment of this union, and, when the death of Jacques occurred in 1473, the republic despatched a fleet to assist Catherine in maintaining herself upon the throne. In November of the same year the inhabitants vainly rose in revolt against the influence of the Venetians, and in March of the following year the republic formally named two counsellors and a

providetor to reside permanently in the island, and command the Venetian troops stationed there. Thus matters continued until the 26th of February, 1489, when Catherine was induced to abdicate in favour of the republic, and a few months after the ex-queen left for Venice.

Far from prospering under the Venetian rule, Cyprus continued to decay. From authentic documents published by M. de Mas Latrie the population of the island at the close of the 15th century only amounted to 147,701, inhabiting 834 villages, and its agricultural capacity was represented by 22,510 pairs of bullocks. A single remark will give the truest conception of the unsuccess and unpopularity of the rule of the republic during eighty-one years. In the struggle which brought the Venetian domination to a close the majority of the native population felt indifferent as to whether their masters were to be Venetians or Turks. Under the Lusignans, especially the earlier kings, an earnest desire to ameliorate the condition of their subjects, and consolidate the royal power by the sympathies of the people was apparent, but under the Venetians we find nothing but an insatiable, short-sighted lust for commercial gain, and an overbearing, antipathetic spirit towards the native population.

In 1517, Egypt became subject to the Sultan of Constantinople, and after that time the tribute which Cyprus had yearly paid to the former power was paid to the Sublime Porte. But the Sultan Selim II., enamoured, it is said, of the Cyprus wine, resolved to wrest the island from Venice. It was pretended that Cyprus harboured pirates who preyed upon Turkish shipping, and the Sultan sent an envoy to the Senate of Venice intimating his hostile intentions. The dismay was intense, but the old spirit of the Republic was gone. Indecision prevailed in its councils, and instead of immediately taking measures of defence such as its own resources permitted, months were wasted in negotiating for assistance from abroad. The Sultan, however, pushed forward his preparations, and by the end of May 1570, despatched from Constantinople a well equipped fleet of 200 galleys and a large number of transports. Mustapha Pasha was commander-in-chief of the expedition, with Haly Pasha as admiral of the fleet. Early in July they sighted the promontory of Cape Gatto, and landed some troops, who burned and pillaged the villages in the neighbourhood. Re-embarking those which had been landed, the fleet continued its course along the coast, and finally anchored off the Salines of Larnaca. There the whole Turkish army effected

a landing with no opposition. In this critical moment hesitation characterized the action of the Venetian authorities, and contrary to the more manly counsels of General Bragadino, it was resolved to remain on the defensive behind the fortified walls of Nicosia and Famagusta. To the latter place Bragadino retired, leaving two civilians, Dandolo and Rocco in command at Nicosia. Having landed at the Salines, the Turks marched straight upon Nicosia, which they closely besieged, and prepared to attack from every side. A few brave but ill-concerted sorties were made from the town, but after a siege of forty days a breach was made in the walls, and Nicosia was taken by assault on the 9th day of September, 1570. From the incapacity and disunion of the Venetian leaders the victors had made an easy conquest of the capital, but, as usual, they dishonoured their success by scenes of savage butchery and spoliation. Dandolo, the governor, Contarenus the bishop of Paphos, with the rest of the nobility were slain, and the whole town delivered up to the fury and lust of the troops. "Young babes," says a chronicler, "were violently taken out of the arms of their mothers, virgins were shamefully ravished, and honest matrons in sight of their husbands despitefully abused; churches were spoiled; the

streets were in all places filled with blood, for in the city on that day were slain 14,866 persons. It is reported that the prey there taken amounted to 2,000,000 ducats, 250 pieces of large ordnance, and 200 of the most beautiful youths, chosen to be sent to Constantinople as a present to the Sultan."

Having thus secured possession of the capital, Mustapha Pasha despatched an officer to summon the fortress of Kyrinia. That fortress, naturally strong and well furnished with provisions might have offered a serious resistance, but either from fear or through treachery its governor, Alfonsius Palacius, at once surrendered to the summons of the Turkish officer.

Famagusta, fortunately commanded by a man of resolute courage and military ability, was the only stronghold left to the Venetian power in the island. And yet, had the Republic shewed even an ordinary energy in succouring its distant province, the misfortune of the capture of Nicosia might easily have been repaired. Months had passed since the invaders had set foot in Cyprus yet no succour came from Venice. The Republic had been making earnest entreaties for assistance at the courts of Germany, France, Hungary, Portugal, Rome, and Spain, but

only the two last were induced to promise material aid. Much time had been lost in diplomacy and still more was now squandered in the preparations, so that it was only in September, 1570, that a fleet of 192 galleys assembled in Suda Bay off Crete, for the succour of Cyprus. Of this fleet the Pope contributed 12 galleys and 1,100 men; the king of Spain 42 galleys and 3,900 men, and Venice 138 galleys and 8,660 men. On the way to Cyprus from Crete, the fleet received tidings of the fall of Nicosia and the investment of Famagusta. Thereupon a council of war was held to consider whether in the altered circumstances it was prudent to proceed. At this council there was disunion amongst the commanders. The Spanish admiral, supported by many of the officers, declared the expedition to be hopeless, an opinion which the Venetian and Papal admirals vainly tried to combat. The council broke up without coming to a decision, but the Spanish admiral abandoned the enterprise, and his course was followed by the ships of Rome and Venice. In every way the expedition was unfortunate. On the outward passage the troops had suffered severely from disease, and on the homeward voyage the ships encountered severe weather and several were lost. The Republic was paralysed by these disasters, justly condemning the

conduct of its admiral, but making little effort to repair his fault. During the struggle of thirteen months the only succour which reached the island consisted of several ships carrying provisions, gunpowder, and 1,700 men which a gallant captain, named Quirinus, was enabled with an escort of 12 galleys, to throw into Famagusta in the beginning of February, 1571.

The Turkish fleet had passed the winter of 1570 before Famagusta, closely preventing all exit or entrance by sea, while the army under Mustapha Pasha invested the town and shore. Winter being past, the Turkish army drew nearer to the town, and with great labour threw up extensive earthworks in front of the walls so that from the highest points of the city the defenders could not see the troops in the trenches. Reinforcements had reached the Turkish general from Syria and Cilicia, and large supplies of all necessary stores were sent him from Constantinople. Mustapha Pasha mounted sixty-four pieces of cannon against the walls, and conducted the siege with great vigour. His operations met with an unwearied and heroic resistance from the garrison, which consisted of 2,500 Venetians, 200 Albanian cavalry, and 2,500 native soldiers. Bragadino encouraged them with the hope of succour; but

there is a limit to the endurance of even the bravest hearts. With the stock of powder reduced to seven barrels—provisions exhausted—his garrison diminished by disease and loss to a few hundred men, and the walls broken down in many places, Bragadino found himself obliged to treat for terms. The town was surrendered on the 1st of August, 1571, upon condition of the lives, property, and religion of the inhabitants being respected, and the governor and garrison being allowed to leave the island under a safe escort. After the treaty had been confirmed in due form, Bragadino, accompanied by several of the leading officers and citizens, waited upon the Turkish Pasha to deliver up the keys of the city. After being deprived of their arms they were treacherously murdered. The noble Bragadino was reserved for the most cruel tortures. His ears were cut off, and after suffering many indignities he was skinned alive. Filled with chaff, his skin was suspended to the yard-arm of a vessel, which carried it in triumph to Constantinople. There it was exposed in the prison in which the christian prisoners and slaves were confined, until twenty-five years later it was purchased from the Capitan Pasha and deposited in the Church of Sts. John and Paul at Venice, where the monument

and inscription dedicated by his relations may still be seen.¹

The history of the Turkish domination in Cyprus is a sad record of oppression and misgovernment. Like all the islands of the Archipelago, it was for more than two centuries a mere estate of the Capitan Pasha, who named one of his satellites to administer it, so as to get the largest possible profit out of it. He acted simply as a tenant of uncertain tenure does when he extracts the utmost possible out of his farm without regard to future consequences. Oppressed by insupportable exactions, the population had at one time so decreased that it is said to have fallen to 80,000 inhabitants. The Mohammedan inhabitants suffered as well as the Christian, neither race nor religion finding favour in the eyes of the venal horse-leeches, who never ceased crying “Give, give.” At length the cry of distress reached Constantinople. The administration of the island was taken out of the hands of the Capitan Pasha and handed over to “Mutezelims,” who leased its revenues from the Porte for the fixed sum of 25,000*l.* per annum. In 1825 the Christian inhabitants were falsely charged with

¹ Finlay's *Hist. of Greece*. In the Appendix will be found an account of the Siege of Famagusta, containing interesting details.

complicity in the Revolution which broke out in Greece. The Mutezelim Koutchouk Mehemet summoned the clergy and notables to a council at Nicosia. When they were assembled, the gates were closed, and all the invited, with few exceptions, were treacherously murdered. With this blow he struck terror into the hearts of the Christian population, the traces of which are yet scarcely extinct. Under the Reforming Sultan Mahmoud in 1838, the revenues of the island were no longer leased to the Mutezelims. A Governor was appointed with a fixed salary, who was charged with the administration and the encashment of fixed taxes for account of the Treasury. A considerable amelioration was thus effected, and prosperity reawakened. The latest change was by the establishment of the Vilaet system with liberal and representative institutions, a century in advance of the civilization in the midst of which it was to work. The great blot in all the Reforming efforts at Constantinople was the absolute ignoring of peculiarities of position and circumstances which called for exceptional legislation. Thus in the Vilaet system, Cyprus was put under the Vali for the Greek Archipelago, whose residence was at the Dardanelles. All serious crimes could only be judged at the residence of the Vali, at a

great distance from Cyprus, with which there was only a fortnightly communication. Witnesses as well as criminals had all to be transported thither. To be witness of a crime was to be punished by transportation for some months from home and occupation. But notwithstanding all these drawbacks, and in spite of them, the island progressed, and its state when handed over a few months ago to the British Government was immensely better than it was twenty years before. Of all the Turkish provinces perhaps Cyprus was the best administered. No crying abuse could be perpetrated without the voice of remonstrance reaching the ears of the Foreign Ambassadors at Constantinople. But remonstrance was vain so long as the policy of the leading European Powers was non-intervention in the local affairs of Turkey; in other words, a tacit consent that the Porte should ruin itself. Rudely has Europe been roused to the conviction that her traditional policy was erroneous, and it is to be hoped that, especially English statesmen, irrespective of party, will now acknowledge and unfalteringly act up to the conviction that no true peace can be looked for in the East except as the fruit of material prosperity, based upon a sound financial system and an equitable administration of justice. The moral

pressure, however energetic, which may be needed to accomplish this is not a wound to Turkish independence, but the intervention of a friend to resist the suicidal folly of a self-seeking and unpatriotic clique.

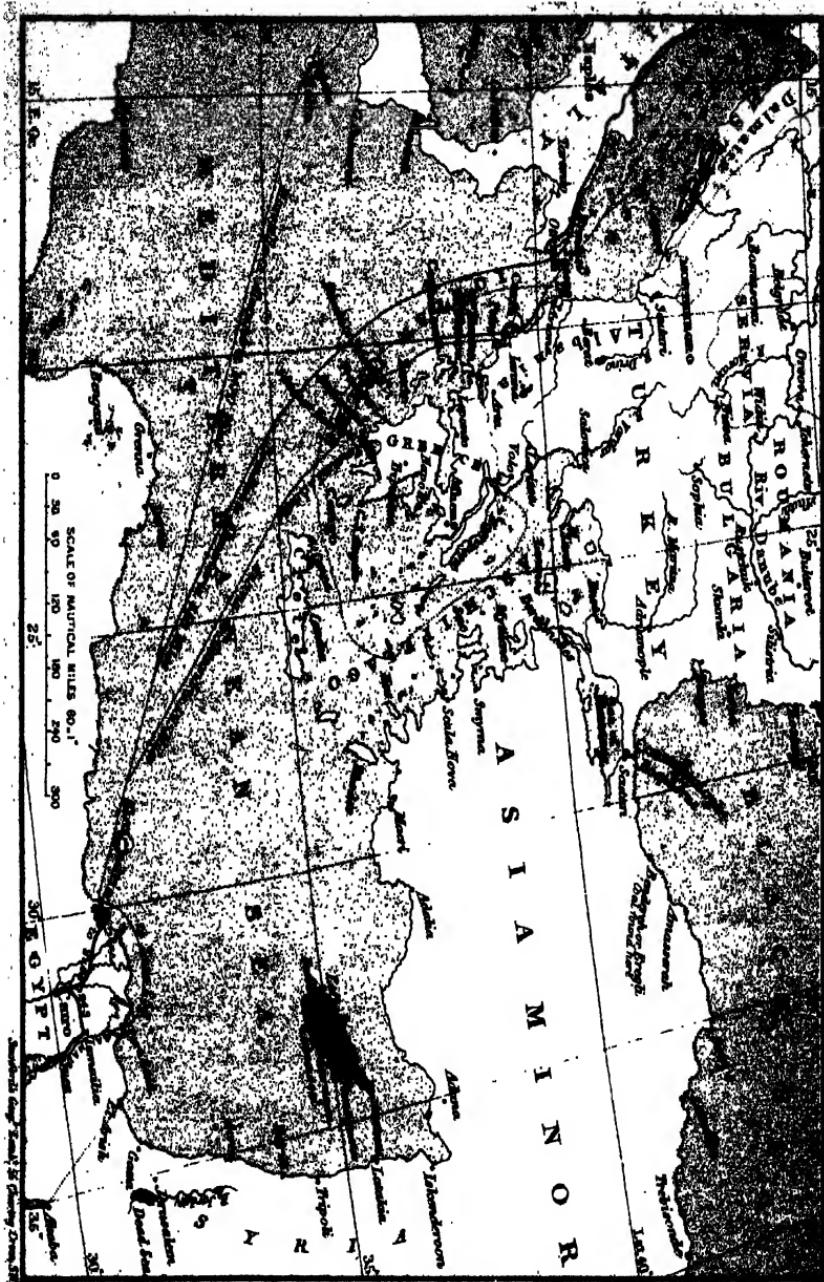
By the Anglo-Turkish Convention of 1878 the island of Cyprus became practically a British possession. Her long night of suffering thus ended, and a day of bright prospects dawned upon her. True, it is still a foreign domination, but her history during over 2,500 years sufficiently proves that Cyprus is too small to remain an independent power, and, from her situation, too important to be left alone. In these circumstances it is a happy thing for Cyprus that her allegiance is to be claimed by a Sovereign whose highest wish is the well-being of her subjects, and that she becomes united to a people as free and generous as they are enlightened. ●

CHAPTER IX.

OUR PROSPECTS IN THE NEW ERA.

THERE can be no doubt that Napoleon III. seriously thought of Cyprus, and recognised it as an important observatory over the provinces of Turkey in Asia and Africa. Hence the valuable researches of M. Albert Gaudry, made, and published *in extenso* for the Emperor, and hence the hope prematurely expressed by that distinguished traveller in a communication to the *Revue des Deux Mondes*, many years ago, that Cyprus would soon come under the beneficent influence of French civilisation. It is a curious fact that the declaration of war between France and Prussia broke off negotiations which had been commenced for the sale to the French Emperor of the collections of Cyprian antiquities then possessed by my friend General De Cesnola and by myself. Had the transaction been completed, France would probably to-day have possessed

A MAP SHOWING THE RELATIONS OF CYPRUS TO THE ADJACENT COASTS.



nearly all that is valuable of Cyprian antiquities. "*L'homme propose, Dieu dispose,*" and the proverb was never more forcibly true. The fatal campaign of 1870-71 forced France to abandon an active foreign policy, and left England to accomplish alone what the Emperor doubtless anticipated might be the joint work of France and England. The certain collapse of the Turkish power was foreseen earlier and more clearly by the Emperor than it was generally in England, and he displayed great political sagacity in fixing his eye upon Cyprus in anticipation of a united intervention by France and England. It was the first expression of a very brilliant idea. In all the supremacy of their material power and intellectual advancement, France and England were to move forward, side by side, to dispel the darkness and overthrow the oppression which enshrouded the domains of the Sultan. Thus France, from her "*pied-à-terre*" in Cyprus would have ruled, or at least overlooked Syria, and England from her stronghold in Malta would have commanded Egypt. The forced change in the foreign policy of France increased the responsibility of England in connection with the East, and we may say, with perfect certainty, that it rekindled into activity the subversive policy of Russia against

Turkey. With a strong France, guided by Napoleon III., the Conference of Constantinople would not have proved a failure, and Russia would not have had the chance of entering the lists on the pretext of securing independence for Bulgaria. To maintain the power of the Sultan in order that anarchy and oppression should triumph in the fair lands which he owned was not a policy with which Englishmen or Frenchmen could sympathise, but, on the other hand, to allow Turkey to become Russian was inconsistent with the interests of the Western Powers, and a very questionable advantage to the populations concerned.

The active help of France in both opposing Russian diplomacy and overcoming Turkish obstinacy would have been an immense gain, but, fortunately for the world, England, although alone, proved equal to the occasion. When Turkey lay prostrate at the feet of Russia, and after she had signed an ignominious peace, whereby her future existence became dependent upon the will of her Muscovite conqueror, England interposed; and by the firmness of her policy, backed by the influence which a State financially strong and morally determined could alone command, she restored to Turkey her independent existence, and carried back her

frontiers from the Mediterranean shores, to which she had surrendered them, to the strongly-defensive line of the Balkans.

Some have argued that if England had from the first declared her intention to espouse with arms the Turkish cause Russia would not have made war; and others, that England should have joined Turkey as an ally when Russia had passed the Balkans. Fortunately, neither policy was possible, because the English nation felt it could no longer fight side by side with a Government whose hands were stained with unavenged blood. The firmness of British diplomacy was, however, rewarded with perhaps the most brilliant success recorded in history, and accomplished a twofold victory of the highest order. The Government of the Porte, guilty of intolerable and criminal incapacity, was delivered from despair, but justly left in her humiliation, and Russia received neither wages nor honour for her presumptuous assumption of the *rôle* of Liberator of the East before she herself was free at home. Such was the result of the Treaty of Berlin.

During these events England seemed to awake suddenly to the conviction that the passive policy of non-interference which she had so long practised towards Turkey was a fatal one, and that it was

as necessary for her own interests as it was expedient for the true interests of Turkey that she should adopt a more decided and a more active policy. It is this new conviction which finds expression in the Anglo-Turkish Convention, the publication of which last July took the world by surprise. By it England assumes an effective protectorate over the Asiatic frontiers of Turkey, and in return obtains a right to interfere in the internal administration of the Porte. The latter was necessary to the successful accomplishment of the former, as our relations with Turkey since the Crimean war have too clearly proved. The only true and lasting impediment to the success of foreign intrigue in Turkey consists in giving to the subjects of the Porte the justice and good government which they have a right to claim, which they will struggle for by intrigue if they cannot obtain them otherwise. The task thus assumed by England is worthy of a great people, conscious of what they themselves owe to liberty, but it is not so serious upon examination as it looks at first sight. We can scarcely hope to obtain for Turkey a government which will bear comparison with that of the highly-advanced Western nations; but we may surely secure for her an amelioration of the present state of things, which will

be felt to be an infinite blessing, and a degree of justice and government such as exists in the neighbouring States, even under the autocracy of Russia.

In view of the serious responsibility which England has undertaken, her Majesty's Government seem to have considered it necessary to move British influence nearer the scene of action—more in evidence before both rulers and ruled in Turkey, and more at hand in case of need. The scene chosen was Cyprus, and the Sultan was induced voluntarily to cede it to Great Britain.

A glance at our sketch will demonstrate the advantages which England derives from the possession of Cyprus. It forms an invaluable outpost for the defence of the Suez Canal; it will protect the Asiatic terminus of a possibly future Euphrates Valley Railway; it will prove a convenient starting-point as well as a dépôt for whatever operations may become necessary in the future in Asiatic Turkey. All the great aggressive dynasties of the world—Assyrian, Babylonian, Persian, Macedonian—have found the capture or subjection of Cyprus a first necessary step in the approach upon Egypt. We have therefore good cause to be satisfied that this important

position is in our possession. In proportion as it would be valuable against us in the hands of our enemies, it is precious in ours, as a barrier against the approach of any power which might menace our communications through Egypt. Masters of India, and determined at all costs to remain so, it is manifestly of the first importance that we should make sure of free and indisputable communication with our far-off Empire. Planting one foot on Cyprus and the other on Malta, we secure this. But the cause of progress in Turkey derives great advantages from the unfurling of the British flag over Cyprus. To those who believe in the regeneration of Turkey by the hands of its present dominant race, the British position in Cyprus will be acceptable as affording a near and practical example of the kind of justice and administration which all the Turkish provinces require; and as it is easier to imitate than to initiate, the task of the Sublime Porte is thereby immensely facilitated. By those (unfortunately a very large number) who doubt the possibility of Turkey's regeneration by Mussulman hands, and foresee in the near future a severe crisis through which the populations of Turkey must pass to attain their deliverance from fatal misgovernment, the British position in Cyprus

will be valued as a powerful support to the struggling nationalities and a wholesome check upon any possible outbreak of Mussulman fanaticism in the last flicker of a dying light. Thus the moral influence of the nearer proximity of England—the lover of liberty and the noblest example of its triumphs—will be an immense stay to the elements in Turkey which are striving after progress, and will act as a discouragement to all the partisans of oppression and injustice.

Cyprus, as a British possession, must become a model of good government, an oasis in the surrounding desert of unenlightened administrations. To attain this will not be easy, and our first attempts may be costly and humiliating. It is very easy to do what we did in Corfu, to spend a great deal of money, and create an artificial prosperity at the cost of the mother country. But we must blush to feel that, in material prosperity and in her vital interests Corfu is as well off to-day under the Greeks as it was when under the model government of the world. The plain fact is that, as a nation, we are too insular, and, as we think nothing good born outside of our contracted home-sphere, we seek to impose our British notions upon peoples brought up under circumstances entirely different. We cannot, except

at the cost of great discomfort and considerable grumbling, put Oriental feet, accustomed to the simplest covering, into tight-fitting Western boots; and the inhabitants of an Oriental clime would not find close-fitting Western boots administer to their comfort. The process towards Western standards must be gradual and especially it must go upon the line of steadily improving the systems of justice and administration long current in the country, so as by slow but sure steps to raise Eastern conceptions to Western principles. During my first years in Cyprus I tried to introduce the Western system of agriculture, and for this purpose I got out English ploughs, harrows, and agricultural implements of all kinds. I was not long in finding out that much that was good in the West was unsuitable to the East, and that if I wished to make full use of the materials for work about me, I must follow a system in which the natives could give me effective aid. In consequence, I abandoned my Western instruments, got the best models of the native plough, bought the best bullocks I could find in the country, adopted the native system of careful selection of seeds, and manured yearly only as much as could be done at a moderate cost. The results surpassed all my expectations. The

natives whom I employed exerted themselves to their utmost to accomplish the object which I kept before them as the only test of success—namely, profit—and they succeeded. My only control was in an elaborate system of accounts, the efficacy of which, as a record of results, my Mohammedan steward came to admire and rely upon. These must be the principles of the local administration of Cyprus, if it is to be successful. Only in that way will the intelligence of the governed be able to keep in sympathy with the system which governs them. As an example, were the system of taxation which from time immemorial has prevailed in Cyprus to be rudely abolished, and new taxes, after Western models—such as an income-tax—to be substituted, the people would only adapt themselves to the new order of ideas after a long period of disbelief and of friction, fatal to the sympathy which ought to exist between the rulers and the ruled. On the other hand, if we set to work at once to improve the existing system—to eradicate numberless abuses which are patent to all; to lighten to the utmost the burden of payment by consulting the convenience of the payer; above all, by means of elaborate statistics, to bring to the light of day the result of every tax in its

minute details—we shall win the intelligent approval of our new subjects, and the most gratifying comparisons will be instituted between past and present. Our task must not be to make Englishmen of the Cypriotes, but to possess as subjects happy and prosperous Cypriotes.

Do the characteristics of the people and the capabilities of the island give us fair reason to hope that, if we go rightly about it, we may succeed in making them happy and prosperous?

The population is roughly estimated at 180,000 inhabitants. Statistics in possession of the Turkish authorities give the number of *contribuables* as 40,000, of whom some represent unmarried men who have reached the age of maturity. Making the necessary deduction for these, and estimating the families as composed, on an average, of five individuals, it will be clear that our estimate of 180,000 inhabitants for the whole island is fully justified. Of this population rather more than two-thirds are Christians, and rather less than one-third are Mohammedans. With the exception of a little colony of Maronites, who came to Cyprus a century ago, all the Christian population speak Greek, and belong to the Greek Orthodox religion.

The Cypriotes are generally classified as Greeks,

but from the earliest prehistoric times to this day their characteristics have been essentially distinct from those of the Greeks. They are deficient in their liveliness and nervous activity and they are not infected with the monomania of Hellenic aspirations.¹ They are docile in the highest degree, industrious, and sober. Their love of home is remarkable, so strong that on several occasions I found it very difficult to induce men to leave their native village even for considerable pecuniary advantages. Their love of family is most exemplary. The continual care of parents is the settlement for life of their children, and for this purpose, as soon as their family comes to years of maturity, they portion out their property so that on the maturity of all their children, the parents, in many cases, become only the recipients of their children's bounty. This is so common that a creditor is never satisfied with the signature of a father whose son is of age—the son must also sign the bond. The practice encourages early marriages, and there is something touching and beautiful in the unselfishness with which the parents sacrifice their individual existence for the good of

¹ In Limasol and Larnaca there is a considerable population of Greek origin, born in Cyprus, but those no more represent the population of the island than English-born Germans would represent Englishmen.

their children. It is commonly thought that the morals of the Cypriotes are loose, but it is an entire mistake. In morals, the peasantry will bear most favourable comparison with the same class in England or Scotland, but it is singular how all the domestic affection, especially of the husband, is concentrated on the children. * The wife is the unsentimental helpmeet, but the children draw out the affections of the heart.

There is little fanaticism among the Mohammedans. The majority speak Greek as well as Turkish, and live upon the most amicable terms with their Christian neighbours. Throughout Turkey it is always so where the Mohammedan element is in the minority. In the country districts, polygamy is not greatly practised, and the children are generally strong and vigorous. From statistics which I collected from several villages in which the Mohammedan and Christian elements were combined, I ascertained that there were more male births among the Mohammedans than among the Christians, and that the proportion of male to female births was very high. The Mohammedan town population is, however, much inferior in physique to its country co-religionists. Among its members polygamy and concubinage prevail, and the isolation in which the

women and children are kept encourages laziness and is detrimental to health.

During recent years the increase of the Christian population has been greater than that of the Mohammedan, but this has been owing in some measure to the blood-tax, or conscription, which hitherto has fallen only upon the Mohammedans. The disadvantage under which they laboured will now be removed ; they will feel it, and a great boon it will be felt. The Christians are also much more industrious than the Mohammedans, and for many years Mohammedans have been generally sellers and seldom purchasers of land. With rare exceptions, the Mohammedan is not an intelligent agriculturist, and the seclusion in which he keeps his wife makes her a less valuable assistant than the wife of the Christian.

About half a century ago a small colony of Maronite Christians from Mount Lebanon fled from persecution in their own country and settled at Cormakite on the north-west of the island. They are a quiet, industrious people, preserving their own religion, which is Syrian Catholic, and having their own priests. They number only a few hundreds, but many new colonists from the same districts may be expected to come to the island.

Unlike the Cretans, the people of Cyprus are most easily governed. Brigandage is unknown, and the Sublime Porte ruled with hardly any military force. By a special concession, obtained many years ago through the influence of the late Mehemet Kuprusli Pasha, the conscripts raised in Cyprus remained in the island during their term of service, and formed the only military force at the disposal of the governor. Their complete inefficiency was conspicuous, the majority of them not having fired a shot, but their qualities were never tested by serious work. As a proof of the general security, I had occasion to send all over the island bags of money for various purposes, which were intrusted to native muleteers without escort, and who gave no receipt. During the Abyssinian War, I purchased for the British Government, in the course of a month, over two thousand mules in all parts of the island, even the most remote. The money went in English sovereigns into the interior by native hands before the animals came forward, but not a pound went astray, nor did one of the numerous agents to whom the purchases were intrusted defraud me of a farthing. The mules were officially reported to be the best which the Government obtained. They visited Magdala, and returned to the coast in good condition for sale.

In quite recent times the Mohammedan population of a few villages had a bad reputation for highway robbery, often accompanied by murder. Amongst these was the village of Pyla, where I had my farm and summer residence. In a rather interesting way I had occasion to learn that these bad propensities were principally due to destitution, and I found confirmation for a theory I had long held, that to make people honest and life-respecting it generally suffices to make them prosperous. Two travellers were going from Famagusta to Larnaca. One was found murdered near the sea-coast, about a mile and a half from the village of Pyla, the other escaped to Larnaca. The mudir of Larnaca at once communicated with me, and said that it was thought probable from the reputation of the village that the murderer was a man of Pyla. The escaped traveller felt confident of identifying him, and was sent to the village with a zaptieh in order that the male inhabitants should be passed in review before him. The head Turk of the village, one Osman Aga, whose highway exploits had at one time been famous, came to my farm with all the males of the Turkish population, and ranged them in a row before me. I explained to them the suspicion of the mudir, whereupon Osman Aga very frankly replied, "Effendem, before you came to the

village and gave us all work to do the murderer might have been found amongst us; now there is none of us would do such acts." One by one the men were passed before the escaped traveller, and he admitted that the culprit was not amongst them. Sheep-stealing was a favourite pastime of many of the shepherds of Pyla, as I knew to my cost during the first years in which I kept a flock. But as all the sheep-stealers became more or less dependent upon my farm for work the evil decreased, and especially after I had associated with myself in cultivating some of my land one of the most notable amongst former delinquents. The year of famine came, and the distress was very great in the village as elsewhere. The poorer families subsisted upon a weekly allowance of flour and olives, served out from the farm. Amongst the number was Michail, an inveterate sheep-stealer, whose wife and seven children received, for months, from the weekly allowance. One night a goat was stolen from my "pens." Two days after I was told that Michail's family had been seen eating meat the day after my goat was stolen. His wife confessed that her husband had brought them meat, but said she did not know where he got it. I learned this in the evening, and my steward determined that

next morning Michail should be convicted and sent to prison. During the night the first gladsome rain fell, and all the villagers went to clear the torrent course. Michail was amongst the number, but evidently ill at ease. After the work was done, and while all were assembled, I asked them what should be done to a man who, while his family was being nourished in their distress from the farm, dared to steal a goat from my flock. The indignation was unanimous, and the notables asked who it was, that they might deal with him. I pointed to Michail, but added, in their own simple language, that "as God had compassion on us, and sent us such good rain, I pardoned him, hoping he would never act so again." With a spontaneous outburst some dozen Turks and Christians went forward and spat upon poor Michail, who confessed his fault, and swore that if ever he did such an act again I was to kill him. During two years longer that I lived amongst them I never heard the slightest accusation brought against Michail or his family. Such a scene gives a little picture of the simple-minded people, and it may explain the interest I came to take in them.

And now as to the island itself. After Sicily and Sardinia, Cyprus is the richest and most fertile island

in the Mediterranean. In shape it resembles a leg of mutton, the shank being represented by a narrow promontory thirty-five miles in length and from five to fifteen in breadth. The greatest breadth across the island is close upon sixty miles, and the greatest length 140 miles. The superficial area may be estimated as 4,000 square miles. It is traversed by two mountain ranges, one along its northern coast from Cape Andreas to Cape Cormakiti, and the other on its southern coast. Between these two ranges lies the fertile plain of Messorie, extending from the Bay of Morpho to the Bay of Salamis. Mr. Gaudry, in his valuable work, *Recherches Scientifiques en Orient*, says, "Not only does Cyprus, as a consequence of its mineralogical formation, of its orography, and of its geographical position, contain a very varied soil, but also the land is of an extreme fertility. The vegetable soil of the island reaches in many parts to a depth of seven metres (about eight yards); every year the mountain torrents descend into the plains, and deposit, as does the Nile, a fertilising 'limon.'" He adds, "Cyprus is passed through almost exactly in its breadth by the 35° line of latitude; the same line which continues to the south of Crete, passes through the regency of Tunis, touches Flemcen in Algeria, passes about the centre

of the United States, into New California, follows the course of the river Hoang Ho, in China, passes by Cashmere, near to Cabul, Herat, Bagdad, and Damascus."

To a practical mind the best index of what may be in the future is what has been in the past. Judged by its past, the future of Cyprus is full of hope. From the ninth to the seventh century B.C. we have seen that the island had attained to great prosperity, and possessed for thirty years the thalassokratia or dominion of the sea. Her commerce was so active that she threw out several colonies into foreign parts, and particularly on the coasts of Macedonia, at Cyme in Asia Minor, and at the future site of Antioch in Syria. The climax of her prosperity, however, was attained in the Ptolemaian era, from about 300 to 100 B.C. About the latter date we have read of its king, Ptolemy Lathyrus, raising in the island an army of 30,000 men, with which he victoriously opposed Alexander Jannæus, then king in Palestine. The fact of his being able to raise such an army for foreign service proves that the population was then very large, probably not less than a million. The prosperity of the island began to wane under the Byzantine Emperors, and it suffered severely during

the struggles which ended in the capture of Constantinople by the Turks. It is surely no vain hope that under a beneficent British rule it may rapidly become as prosperous as it was under the wise administration of Ptolemy Soter. The elements of her past prosperity exist to-day. Let us proceed to enumerate them.

CHAPTER X.

AGRICULTURE AND PRODUCE.

THE chief wealth of Cyprus is agricultural, and her most important products are grain, wine, seeds, locust-beans, cotton, madder-roots, tobacco, silk, and salt.

The wheat produced is of good quality, small in grain, but possessing all the advantages of the hard wheats of Russia. Unfortunately the value of the grains of Cyprus is diminished in the European markets by the primitive manner in which they are threshed. The system is much as it was in the days of Abraham, and the grain becomes mixed with small stones from the threshing-floor, which can afterwards be separated only at great trouble and expense. This defect is fatal to the use of the grain by nearly all the grinders of flour in England ; but a remedy may be found for it. The manner of threshing in Cyprus is not simply treading out the corn by driving cattle over it. A very primitive

invention is added so as to reduce the straw to a condition suitable for the use of bullocks. It consists of a flat board formed of three planks of hard wood, each five feet in length, one foot in breadth, and two and a half inches in thickness. The three planks are joined together latitudinally. On their lower sides are set chips of flint, the points of which protrude about an eighth of an inch. The planks are curbed up at one end, so as to admit of the whole being attached by a cord to the yoke of the oxen and drawn flatly over the grain. What is done by this machine, besides separating the grain from the ear, is that through the friction of the flint points the straw is torn up longitudinally into small pieces varying from a quarter of an inch to one and a half inches in length. Long after the grain is separated from the ear the cattle go on dragging the machine over the straw, and only cease when all the straw has been torn up. My steward was in the habit of spreading upon the threshing - floor sheaves sufficient to yield approximately 900 bushels of grain. He put upon it three pair of horses and two pair of bullocks, and if the weather were favourable the operation of threshing might be completed in six days. Thus a man or boy and his pair of

animals only threshed 180 bushels of grain in six days. Indeed the grain and straw were not housed until the tenth day, for after the straw was reduced to condition the separation of the grain from the straw had to be effected. This last operation was only possible when the day breeze set in. The contents of the threshing-floor were piled, and with wooden shovels the men pitched up grain and straw into the air. The wind carried off the straw farther than the grain, so that the separation was effected. But as this work could only be done from about nine o'clock in the morning till four in the afternoon, when the wind generally blows steadily, it required at least three or four days to fan 900 bushels. As may be imagined this system of threshing shocked all my Western notions, and I early turned my attention to its improvement. At first I could not believe that the bullocks would refuse the wheat straw chopped by machines in the ordinary way, but I was obliged to admit it when they left the straw uneaten in their troughs, as I could not reason with them as to the absurdity of the proceeding. My first remedy (for the threshing of the straw by machine presented no difficulty) thus failed. I bethought me to find a substitute for the straw, but there was none. To grow hay where

I could grow grain was absurd, to grow trefoil as a summer crop, instead of cotton or beans, would have been still more absurd. I was therefore forced to the conviction that there was no other food for my bullocks but the straw of my grain, and that that straw must be so treated as to render it acceptable to them. In my dilemma I had recourse to the science of 'the West, and sought a machine which could both separate the grain and tear up the straw as the bullocks insisted on having it. I was fortunate in interesting Mr. May, of Messrs. Brown and May, of Devizes, in the matter, and I supplied them with some straw, as cut by the native process, and a quantity of Cyprus grain unthreshed. After many patient experiments they expressed themselves confident that they had succeeded in making such a machine as was wanted. The straw was first bruised by being passed through ribbed rollers, and then subjected to a kind of carding-machine. The result was even better than that by the native process, for there was less loss from straw reduced to powder. A machine and engine came out at a cost of about £400. Alas! repeated trials were made, which always ended in failure. The machine worked well enough, after being thoroughly cleaned, for a few minutes, but after that it clogged with the

beards of the grain, which in Cyprus are exceptionally long and tough. My departure from Cyprus shortly after prevented further effort on my part, and as far as I am aware the matter remains as I left it. For the benefit of future experimenters, I may add that I acquired the conviction that the two operations of separating the grain and tearing up the straw should be done upon different machines. If I have dwelt a little too long upon this disappointment, my excuse is that I always considered the matter as of the most vital importance to the success of agriculture in Cyprus. Not only is the present system tedious and expensive, but it renders farming on a large scale almost impossible by requiring, at a particular season, more manual and draught labour than can easily be obtained or profitably be kept on hand during the year. In the best lands of the chief plain of the Messorie the yield per acre in a good year is as high as forty bushels of barley and twenty-five bushels of wheat. Only lands such as those in the plain of the Messorie, inundated by torrents which leave a fertilising deposit, can be cultivated yearly. As a general rule, grain-land is only cultivated every second year, so that a farmer only crops annually half the land which he has under cultivation.

I communicated the following letter on threshing machines to a Levant newspaper in 1870 :—

“LARNACA, May 28, 1870.

“In a recent letter, your Dardanelles correspondent alluded to the great advantage which would result from the introduction into this country of threshing-machines, and urged that the Government ought to stir itself in the matter. The more the subject is ventilated, the better for the general interests, and the letter of your correspondent suggests to me a few remarks, which have for object the enumeration of some of the most important practical benefits to be derived from the substitution of machinery for the semi-barbarous system now in use. Before laying down my pen, I shall have to show that, although we have the elements of a magnificent picture, we still want what is essential for its successful execution.

“To begin, then, a farmer of any consequence cannot with his present appliances get through the threshing of his grain in less than three months, during which time his bullocks and servants are kept back from other occupations, and his grain is exposed to the risk of the elements and the depredations of birds. But when threshed, the grain is much mixed with both earth and stones ; the former of which may,

at considerable labour, be extracted, but the latter when small, defy extraction by the cleverest of farmers. Shippers of our grains to Europe know to their cost that it is a serious defect, which, besides deteriorating their value in European markets by not less than ten per cent., prevents their purchase at *any* price by the majority of European millers. This depreciation would be avoided by the use of threshing-machines, and it is the most important of what I may term the general advantages which would accrue to the farmer and the merchant from the proposed innovation. But this is far from being all. The actual saving to the farmer in the cost of threshing by machinery, as compared with the present system, deserves to be shown. By practical experience, I find that a pair of bullocks can only thresh per day eight kilos, or one English quarter of barley. Their cost, and that of the man who tends them, may be put at eleven piastres, or two shillings. This does not, however, finish the account. There are the expenses of separating the grain from the straw, and those of sifting a large part of it, to extract the joints of the straw which will not pass during the process of tossing the whole, straw and grain, into the air with a wooden shovel. These operations cost at the lowest calculation $1\frac{1}{2}p.$, or 3d.,

per eight kilos. The money cost, then, of threshing by the present system, invented we may safely assert by Noah, if not by Adam, is $12\frac{1}{2}p.$, or 2s. 3d., per English quarter, which, on barley not worth more, on an average, *at the threshing-floor* than 8p. per kilo, is equal to nearly 20 per cent. of the whole value. One may well be startled at such a revelation, and many may say the calculation is wrong. But I invite examination. Ask any farmer in Turkey if with five pair of bullocks he can lift an "allonie" of 250 kilos in less than six days and a quarter, with even the best and most attentive management in turning it, and you have the key to my calculation. True, it may be said that the small farmer puts his children to drive the bullocks ; but this saving is not great, as a child cannot turn the grain nor lay it down for threshing. Further, by the present system of threshing there is a great loss of straw, which is the farmer's first necessity, as before all the stalks are sufficiently trodden so that no pieces remain too large, much of the straw has been ground to a powder—unfit for use, and indeed so detrimental to the bullocks, that a careful ploughman always sifts it from the straw before feeding his animal. This loss, equivalent to not less than 10 per cent. of straw, would be avoided by a threshing and bruising machine.

"In the preceding remarks we have the materials of an interesting calculation. We may safely suppose that it would remunerate the proprietor of a threshing-machine handsomely to receive 10 per cent. of the produce cleaned, so that there would remain to the agriculturist of clear saving 10 per cent. of the present cost of threshing, and 10 per cent. from the superior quality of the produce, fitting it for the European markets. Besides, he would get his grain to market in less than a month, instead of three; make a gain of at least 10 per cent. in the quantity of his straw; liberate his bullocks and men for other work; and last, but not least in the eyes of a practical farmer, exempt his bullocks from a work which injures them more than any other which they have to do.

"Such is a faithful account of the advantages which would result from the introduction of threshing-machines, but unfortunately the further truth must be told that we are cooking our fish before we catch them, and doing little better than building castles in the air. The necessity of not only separating the grain but preparing the straw in such a way that the bullocks will eat it, renders indispensable for Turkey a special machine, and although many threshing-machines profess to accomplish both duties, I have reason to believe that not one as

yet works satisfactorily. I speak from an unsuccessful personal experience which I have made of one which professed to do the work, and I believe I am correct in saying that not even Messrs. Ransomes and Sims can refer me to any person who has wrought for two whole days in Turkey a threshing-machine which from the first hour to the last continued to separate the grain as it ought to do, and suitably to prepare the straw. I do not say this to the prejudice of any machinist, but simply with the desire that the whole question be more thoroughly studied, and in the persuasion that the defects of the machines at present existing are capable of being surmounted by European skill. One chief essential has been attained in properly preparing the straw; for the machine which I have tried turned out the straw for a few minutes to the satisfaction of the most fastidious bullock. The difficulty seems to me in the combination of the threshing and bruising-machine, and the proneness of one or other to get out of order. The shortness of the straw or its brittleness may be reasons, but it is evident that the machine required is not one which will do its work under certain, but under all ordinary conditions.

"The question is of such vital importance that I

wish some practical suggestion could reach the imperial ear or at least that of the Minister of Public Works, so as to induce the offer of a reward of 1,000*l.* for a machine specially adapted to Turkey, which would combine all the advantages of simple action, perfect cleaning of even bearded grains, and a suitable preparation of straw, whether the stalks are long or short, soft or brittle. All this should be tested by its working without requiring repair for ten hours per diem during one calendar month, and the out-turn should be sufficient to cover all expenses, and leave a profit from a tithe of the produce of the grain. Such a machine once found, the Government would be culpable if it did not introduce it into all the provinces, or assist—as it could easily do—in the establishment of a Company to disseminate and work the machines everywhere, asking only a tithe of the produce cleaned. This would accomplish a vaster improvement in the agricultural and commercial prosperity of the country than any of the numberless schemes of reform which, during the past few years, have been proposed or even dreamed of at Constantinople.”

Mr. Fourcade, a French Consul, who made a valuable report upon Cyprus in 1844, estimated that

the grain land then yearly under crop amounted to 174,000 echelles, equal to about 87,000 acres, and divided thus :—

		Echelles.	Acres.
Wheat	...	60,000	30,000
Barley	...	90,000	45,000
Oats and tares	...	24,000	12,000
Total	...	<u>174,000</u>	<u>87,000</u>

I consider these figures greatly below the state of cultivation now, and the following are the estimates of grain land yearly under crop which I think justified :—

		Echelles.	Acres.
Wheat	...	80,000	40,000
Barley	...	120,000	60,000
Oats and tares	...	24,000	12,000
Total	...	<u>224,000</u>	<u>112,000</u>

We may estimate the average yield of wheat as seven bushels, and of barley as ten bushels per echelle, so that the land indicated above would represent a yield of 560,000 bushels, or 70,000 quarters of wheat, and 1,200,000 bushels, or 150,000 quarters of barley. These last figures cannot be considered exaggerated; indeed I feel sure that they are below the reality. In his able Consular Report of 1863, Mr. White says that the produce of wheat in 1862 was estimated to be 120,000 quarters,

and of barley 180,000 quarters, together 300,000 quarters, as against my average estimate as above of 220,000 quarters. To obtain the amount of land under cultivation, although not yearly cropped, we must multiply by at least two, so that we find that the grain-land under cultivation amounts to 224,000 acres. The best wheats of Cyprus, such as those of Lefca, weigh 62 lbs. per bushel, and ordinary qualities from 56 to 58 lbs. The best barley weighs 47, and ordinary qualities from 43 to 45 lbs. per bushel. The cost of wheat free on board in an abundant and not exceptional year was about thirty-five shillings per quarter of 480 lbs., and of barley seventeen shillings per quarter of 400 lbs. .

The wines of Cyprus have long been celebrated. The best quality, known as "commanderia" wine, received its name from the Comandatore of the Knights Templar, and is highly appreciated in France and Italy. It was from Cyprus that the vine was introduced, with so much success, into Madeira, and during my residence in the island fresh vine-shoots were applied for by the American consul at Madeira in consequence of the ravages of the vine-disease. The British public may therefore hope at no distant date to drink their Madeira from a British possession. The common wine of the country

is very wholesome, but has a disagreeable taste from the tar with which the vessels in which it is fermented and the skins in which it is transported, are besmeared. Its cost is about a penny per quart-bottle, but in the opinion of competent judges it is a wine which, freed from its tarry taste, would be very valuable to the trade for mixing. Experiments were made by a Greek gentleman, Mr. Bargigli, in the manufacture of a wine fermented after the European system, and they were fairly successful. An American gentleman from Cincinnati also manufactured a white wine, which, considering the difficulties of an entirely provisional manufacture, was also a success. In both cases, however, it was evident that a small percentage of alcohol was required to make the wine good for shipment.

The culture of the vine in Cyprus has been very seriously affected by the excessive burdens imposed upon it by the Turkish Government. Like all other produce, an eighth part had to be paid to the Treasury, under the tax called "Dimes;" but as the tax could not be taken in kind, seeing that the fresh grapes would not keep, it was converted into a money value, fixed yearly by the local "medjlis," or mixed tribunal. The basis of this value was the market price in the chief town of the district, instead of the

value at the place of growth, and thus a tax which ought not to have exceeded twelve and a half per cent. in reality became one of over twenty per cent. Nor was this all. The grape converted into wine had to pay an excise duty, which represented a further tax of ten per cent., and an export duty upon shipment besides. The natural consequence of these excessive impositions was the diminution of a culture for which the island is particularly adapted. For many reasons it would be wise to free this production from all tax, except a moderate export duty. The result would be an extensive development in this branch of culture, which is profitable to the island, and which may become very advantageous to the British consumer.

Mr. Fourcade estimates the land under vine culture as 32,000 echelles, or 16,000 acres, producing on an average 140,000 hectolitres, or about three millions of gallons. The exports of wine in 1861 were 707,000 gallons; in 1862, 824,940 gallons; in 1871, 514,000 gallons. The local consumption is large, and, including the consumption of fresh grapes, it probably represents more than is exported. But the acreage of wine culture indicated by Mr. Fourcade appears high, and 22,000 echelles, or 11,000 acres, would seem to me the highest estimate

possible. The culture is, however, one for which the island is especially suitable, and I think it certain that, with improved methods of preparation, the wine trade of Cyprus is destined to become very important. At present, with the exception of a small quantity of Commanderia wine to Trieste, all the exports go to Syria and Alexandria.

The linseed and sesame produced in Cyprus are of excellent quality, the former being equal in value to that of Bombay. The production is not large, and the export is chiefly to France.

McCulloch, in his *Commercial Dictionary*, upon "Cotton," quotes from Lewis Roberts's *Treasure of Traffic*, published 1641, as follows: "The Manchester weavers buy cotton wool in London that comes first from Cyprus and Smyrna, and at home work the same and perfect it into fustians, vermiclons, dimities, and other stuffs." Cyprus was therefore a very early contributor to the wealth of Manchester. At the time of which Lewis Roberts wrote the London Corporation of the Levant Company had a factory in the island, and it was doubtless through it that Cyprus cotton got to London. In a little British graveyard attached to the church of St. Lazarus at Larnaca there are many gravestones erected to British merchants connected

with the Levant Company Corporation, and several belong to the seventeenth century. The company did a flourishing business, and enjoyed exceptional privileges in Turkey. It was dissolved some forty years ago. During the Venetian rule the export of cotton amounted to 30,000 bales; but this is a very imperfect indication of quantity, as we are ignorant of the average weight of the bales. I am inclined to think that the bales spoken of did not exceed 150 lbs. in weight, which would make the exportation 450,000 lbs. The rapid rise in prices consequent upon the American war encouraged the production of cotton in Cyprus. The crop yielded, in 1862, 1,680,000 lbs.; in 1863, 2,200,000 lbs.; in 1864, 1,800,000 lbs.; in 1871, 770,850. The diminution in the last-mentioned year was the result of the drought of 1869, which greatly diminished all the sources of water on the island.

Cyprus is capable of producing most serviceable qualities of cotton wool. During the American war American seeds were introduced, and proved a great success. It was in connection with their introduction that I first interested myself in the agriculture of the island, not as a business, but as a pastime. I found that New Orleans was in several respects more sure of success than native

seed, and my produce was classified in Liverpool at only five per cent. less than Middling Orleans produced in America. But the peasant cultivators found a difficulty in the production of cotton from American seed. The pod from the latter opens up at maturity so fully that unless the cotton contained in it is at once picked it falls to the ground and consequently deteriorates. Thus the picking requires to be done almost daily during the season. But the tax-gatherer, who had to receive his eighth portion, would not allow this, because he could not be in daily attendance. The pod from native seed (conveniently for the tax-gatherer) never opens fully, and may remain weeks in the field after maturity. This circumstance alone sufficed to prevent many native growers from adopting American seed, although they acknowledged its advantages. As nearly all the cotton grown in the island is exported, it would be much better to collect any tax imposed upon the produce at the time of shipment, and not when the crop is gathered. The increased cultivation of cotton is dependent upon increased means of irrigation, and this leads me to say that the question of water supply deserves the earnest attention of the new administration. I had in my possession a copy of the opinion of the most

eminent authority in France as to the probability of finding in Cyprus water after the Artesian system. He indicated several localities where, judging by the geological chart of the island, (*v. Geological Map*) there is considerable certainty of success in boring Artesian wells. I brought the matter under the notice of the Turkish governor, and was authorised to treat with competent parties in England for the execution of experimental borings. Very moderate terms were arranged with a firm of engineers in London; but, as often happens in Turkey, before the plans could be carried out the governor was removed. The value of the water for irrigation in such a country as Cyprus is incalculable, especially where it is found with the power to raise itself to the surface of the ground.

Twenty years ago the production of tobacco was very considerable, and the qualities grown at Omodos, near Limasol, were highly esteemed both in Syria and in Egypt. To-day the production does not represent a tenth part of the consumption in the island itself. The cause of this anomaly is a very common one—the fiscal arrangements of the Turkish Treasury. Every fresh effort at Constantinople to increase the revenues of the country led to the imposition of fresh taxes on tobacco. At last

the tax reached the exorbitant figure of six piastres per oke upon the most inferior qualities. As this represented about fifty per cent. of the entire value of the produce, it is not to be wondered at that the culture of tobacco almost entirely ceased. But Great Britain has every interest in restoring this culture to its former importance, and she would act wisely in freeing it for a time from all burden except that of a moderate export duty. The value of such crops as tobacco to the peasant population is very great. They especially add to the comfort of the family, as the labour required is chiefly performed by the women and children, and does not interfere with the more important agricultural work.

The fruit of the caroub-tree, called in commerce locust-beans, is an important article of export. It is the pod referred to in the New Testament as the "husks which the swine did eat," and with which the prodigal son was content to appease his hunger. The chief export of the bean from Cyprus is to Russia, where it is esteemed and eaten as a fruit. The article has however been frequently and largely exported to England, it is used as food for cattle, and also in the manufacture of a kind of molass. The great obstacle to its free consumption in England

has been the cost of freight, which represents about thirty per cent. of its price at the place of shipment. Now that British enterprise is especially directed to Cyprus, it is probable that means will be found to crush and manufacture it before shipment, so as to economise this heavy cost. The production is a very valuable one to the island, as it requires little labour and is largely remunerative. The present export is about 10,000 tons annually. Until about 1820 the fruit of the caroub-tree could only be sold to the Government, or rather to the Pasha who had leased the island from the Porte. The small price paid for the fruit by the Pashas, and the abuses perpetrated, discouraged the growth of the tree, and even led the peasants in many places to root it up. But in recent years, since the sale was left free, the tree is much disseminated. It is an evergreen, and consequently offers a most beneficent shade during the summer months. It grows spontaneously, but the fruit is not good unless the tree is grafted. The graft is a shoot from an already grafted tree. The best quality is produced near Limasol, and Cape Caroubiere, and at Lefkera, near Larnaca. Those produced on the northern coast and shipped from Kyrinia are inferior in quality and cheaper in price, because they are not suitable for the Russian market. From their

cheapness they are in greatest request for the English market. Their usual price is £2 15s. per ton f. o. b., at Kyrinia. The natives manufacture from the bean a kind of sweet cake, which is highly esteemed and very nutritive.

The madder roots produced in Cyprus are inferior in quality to those of Smyrna and Naples, but greatly superior to those of Syria. It is from this root that the fast-coloured dye known as Turkey red is extracted. The article was largely traded in by the Levant Company, of which we have already spoken, and it was doubtless through its imports from Turkey into England that the cloths dyed by this root got the name of Turkey reds. Of all other cultures that of madder roots demands the greatest care, and the soil must have exceptional qualities. It only succeeds in highly fertilized sand, if I may use the expression. After being richly manured with goats' manure the land has to be carefully turned over with the spade to a depth of at least two feet, and every weed or stone removed. There must be considerable moisture, if not actually water, at a depth not greater than four feet. The crop may be sown from seed, but it is generally planted from shoots. The shoots first throw out a small leaf above ground which begins to dry up about the

sixth month. There is no further growth above ground, but the plant shoots down roots into the ground. These continue to increase in thickness, and grow downwards in length until the moisture below affects them. When they get into too moist soil they become black, or, as the natives say, they rot. In inferior soils this rotting will begin after eighteen months, while in the superior soils the roots continue to improve during thirty-six months. Hence in the trade, Italian madders are distinguished as eighteen-month roots and thirty-six-month roots. The madders grown in the district of Famagusta in Cyprus can only remain eighteen months in the ground, while those in the district of Morphon may remain without injury fully thirty-six months. All the time the root is in the ground the surface must be kept thoroughly free from weeds. After the root is lifted, it is gradually dried. If packed before being perfectly dry it heats rapidly and deteriorates. The produce of an acre of good madder land is $2\frac{1}{2}$ tons of dried roots, worth £40 to £50. In consequence of this yield, madder-root lands command a very high price, and I have known them bring £140 per acre. But the culture is chiefly profitable to the peasant-cultivator who has

no wages to pay, but, assisted by his family, prepares and works a quarter of an acre. Since 1873 the value of madder roots has greatly decreased. Science has found the means of making fast-coloured mineral dyes which are procured much cheaper. It is therefore unlikely that the culture of madder roots in Cyprus will increase; many lands hitherto devoted to that culture will be more profitably employed as vegetable gardens.

Silk is not largely produced in Cyprus, but the quality of the cocoons from the district of Paphos is exceptionally good. Six pounds of these cocoons will produce one pound of silk, a proportion seldom equalled and not surpassed by the cocoons of any country. The silk is also very strong, and of a very brilliant hue. The exports of silk cocoons are small, and chiefly to France. Judging by the tithes paid the value of the whole produce of silk in the island does not exceed £35,000, of which £5,000 may be exported. None of the modern appliances for stifling the worms or spinning the silk exist in the island, and the Arabs who come over yearly from Beyrouth for the purchase of cocoons bring with them small portable machines for ^cstifling. The natives expose the cocoons to the heat of the sun,

and thus destroy the silk-worm. As the soil and climate is very suitable to the mulberry-tree it is probable that its culture may become more extensive. When it is desired to hatch the silk-worm eggs the women of Cyprus wear the cloth upon which the eggs have been laid round their waists, and cause them to hatch by the heat of their body.

CHAPTER XI.

DROUGHT AND LOCUSTS.

FROM the preceding remarks it will be sufficiently evident that the agricultural capabilities of Cyprus are very large, and when we add that not a tenth of the land is under cultivation, and that, owing to defective modes of culture, the part now cultivated does not produce more than a half of what it might yield, we have said enough to prove the large field for intelligent development which the island presents. But it would be unwise to conceal the natural disadvantages under which it has laboured in the past, and with which we must contend in the future.

The first of these disadvantages is one from which our possessions in India periodically suffer, namely, drought. Before our era we have no record of the island being thus afflicted, but in the third century A.D. we read of Cyprus having been nearly depopulated by the continuance of drought during seventeen

years. In the time of the Venetian domination mention is also made of great suffering from the same cause, and in 1869 I had the misfortune of being a witness of the disastrous results attendant upon a year of small rainfall. In that year the whole rainfall for twelve months amounted only to five-and-a-half inches, and it may be readily conceived that the consequence was an almost total failure of the crops. In my own case I did not even gather what I had sown, and my condition was even more fortunate than that of the majority around me. At all times the rainfall is small in Cyprus, and seldom exceeds one-third of that in Syria. The natural cause of this is to be found in the absence of high mountain ranges and in the paucity of wooding. On the other hand, the nature of the soil makes a large rainfall unnecessary. The peasants say that the grain-crops mature by the dews of heaven, which are usually heavy in the spring months, and my observations during several years convince me that a rainfall of thirteen inches from October to June, which is all the rainfall of the year, suffices to produce a fair crop of grain. It is the improvidence of the peasants and the rapacity of the Government in good years which make the results of a year of drought so disastrous. Being able to wait patiently, without

falling into the hands of usurers or diminishing my operations, I found an ample compensation in the very abundant harvests of the succeeding years—the natural consequence of the forced repose which the land had enjoyed. But it is very different with the majority of native cultivators. They fall behind in their financial position, they become a prey to exacting usurers, they are unable to replace the bullocks which they had not the means to maintain in life; in a word, as they themselves aptly express it, “the wheel of their operations gets broken,” and it requires long years of prosperity to restore their position. Hence the acuteness of their immediate suffering and the years of privation which follow. Much may be done, however, by a wise Government to obviate the frequent recurrence of drought, and in no way more surely than by encouraging the plantation of trees.

Another calamity from which Cyprus has suffered grievously in the past, and which is an important cause of its present low prosperity, is the scourge of locusts. Thanks to the intelligent efforts of Saïd Pasha, one of the few able governors who remained for too short a time, the destruction of locusts was accomplished a few years ago, and the new administration has only now to watch attentively to

prevent their return. In one year 50,000 okes, or about sixty-two tons weight, of locust eggs were collected and destroyed, and at that time some interesting facts connected with that destructive insect came to my knowledge. It was ascertained that on an average every case of locust eggs contains the germs of forty locusts, so that each female locust deposits in mother earth, for future delivery, forty inveterate enemies of humanity. Every oke of locust egg cases represents fully one million of locusts, so that in one year the island was delivered from 50,000 millions of locusts. I leave to the curious the calculation of what the numbers would have been in the following years had not Saïd Pasha appeared upon the scene. I wrote the following account of them in 1870 :—

“LARNACA, April 28, 1870.”

“About twelve months ago I drew attention to the very praiseworthy efforts of Saïd Pasha for the destruction of locusts, which, from time immemorial, have been the scourge of this island. It is with especial pleasure that I again refer to the subject; for, wonderful to relate, the entire destruction of locusts is a *fait accompli*. It is perhaps a unique example of the entire extirpation of locusts by

steady, continuous effort, aided by what may be called scientific means. It appears especially wonderful to nine-tenths of the inhabitants of this island; for although some may have believed in the power to extirpate, few expected to see it practically exercised. Legion is the name of the fitful efforts which have been made to overcome this hitherto invincible enemy, but the peasants generally found that they simply fell ‘out of the frying-pan into the fire.’ The locusts ate their crops, and the would-be locust-killers swallowed their money. The zeal of some governors lagged after a year’s toil; the inertness of others gave golden opportunities to the locusts to multiply; and in more than one case ministers at Constantinople unwittingly leagued with the locusts, and removed capable men just when they expected to reap the fruit of their labours. It has been reserved for Saïd Pasha not only to work, with the honest sweat of his brow, but to see the fruit of his work; and richly does he deserve the shower of blessings which, on his recent return from the last search after locusts, a grateful peasantry lavished upon him. Five thousand piastres were vainly offered for an oke. Three years ago we could not move without disturbing the locusts. No one is more ready than his Excellency to accord

just praise to Mr. Richard Mattei for the untiring and patriotic assistance which he ably and heartily gave; and it must be with peculiar pleasure that both now receive the cordial thanks of many who only two years ago spoke of and considered them as blinded enthusiasts in a hopeless cause. One of these—a member of the consular body—who boldly declared that if in two years the locusts were destroyed he would allow the Pasha to cut off his head, admits to-day that he has justly lost his too rash wager. The day of execution is not yet named; perhaps in his hour of triumph his Excellency may be magnanimous.

“It is not merely to ascribe praise that I draw attention to this gratifying fact. The present success may be instructive for the future. To the Government it ought to show the advantage of leaving zealous men sufficiently long at their posts to enable them to carry to their legitimate results the tasks they undertake, and to lead it more heartily to encourage functionaries who manifest a laudable desire for the prosperity of the people committed to their charge. In the present instance it is right to acknowledge that ministers have behaved handsomely towards their representative, in awarding him the second class of the Medjidie, and a still more

substantial token of approbation—an extensive increase of pay. But there is still much to be done which Saïd Pasha can do if he is supported at headquarters as he ought to be. Unfortunately the vilaët system is attended with disadvantages to Cyprus.

" It trammels the action of the governor by obliging him to submit every scheme for the good of the island 'to an unenlightened Medjliss (no offence is meant—perhaps it does its best with the little light it enjoys) at the Dardanelles, which, instead of oiling, is ever clogging the wheels of progress. The present would be a fitting time to correct this anomaly, and by freeing the island from its dependence upon a medjliss—ignorant, indifferent, and far removed—to bring it into direct communication with the intelligence and zeal which characterise the government of the Porte. The design of the vilaët system is good ; but the best made shoe in the world won't fit every foot. It is not enough to appoint a functionary of superior rank to guide the affairs of the smaller administrations ; he must have a superior medjliss attached to him, and this cannot be had from the population of a little place such as the Dardanelles. Profitably to direct the interests intrusted to him, the *vali* pasha must be within easy reach of them, which is not the case when

he is settled in a place in indirect, tedious, and inconvenient communication with the most important province of his vilaët. In every case of murder which occurs in Cyprus murderer and witnesses must be despatched to the Dardanelles—an arrangement which it requires no prophet to foresee must seriously add to crime, as no sane man will offer to give evidence when it involves his being sent for two or three months from his occupation. The whole thing is so glaringly inexpedient, that it is inconceivable how it should have lasted so long. Ministers say that to make Cyprus a vilaët would involve a much larger expense in salaries, &c.; but this is the very essence of 'red-tapism.' If their chief had the title and functions of *vali*, the subordinate officers would do no more work than at present; and even although the meagre salaries of some of them had to be raised, is that to be put into the balance by an enlightened government against the best interests of the island? The universal sentiment of the population is most strongly expressed. Unlike their neighbours of Crete, they desire greater connection with the Porte; but they clamour for freedom from the Dardanelles, and the slightest examination of the matter justifies their demand. In these remarks I have no wish to

inveigh against the vilaët system. I like its mode of easy appeal from a subordinate to a higher authority, and its larger representation of the people in the local courts ; but it is undoubtedly only good when the head is in ready communication with his dependencies. The condition of Cyprus in this respect is an exceptional one, and it ought to be treated exceptionally.”

From the days of a governor called Osman Pasha, some twenty-five years ago, the island had been continually bled for the destruction of locusts without any result. The labours of Osman Pasha were very meritorious, but he died before the task which he really had at heart was completed. His successors, with few exceptions, made great professions of destroying the locusts, and for this purpose either levied a tax upon the peasants for the purchase and destruction of locust eggs, or ordained that each peasant should deliver a certain quantity. In the former case the money was punctually collected and declarations drawn up that it had been employed in the destruction of fabulous quantities of locust eggs. But in reality from 90 to 50 per cent. (according to the courage and ability of the officials) of the cash was misappropriated

and accomplished nothing. In some cases an appearance of honesty was preserved, and one-fourth part of locust eggs and three-fourth parts of sand and earth were officially destroyed. When the peasants were ordered to deliver a certain quantity of locust eggs the operation was conducted differently. In that case a sum of money was taken by the peasant to the commission of his district which was charged with the honest execution of the Padishah's orders, and in virtue of that money a receipt was given attesting that the exacted quantity of locust eggs had been delivered and destroyed. This is no calumny but a positive fact, for I gave my farm employés the money necessary for the purchase of their discharge. I remember calculating how much the island had paid for the nominal destruction of locusts from the time of Osman Pasha, and the amount was fabulous. The merit of Saïd Pasha was that he personally superintended the weighing and destruction of the eggs at Nicosia and refused to allow earth to pass for eggs. At Larnaca, Limasol, and Kyrinia he put some Europeans upon the commission of reception, had the eggs stowed, and authorised their destruction only after a personal inspection by himself. All the operations were carried on in broad daylight and were open to the invited

inspection of every one. Proof of the destruction was convincingly evident the year after when locust eggs could only be procured at a great cost, and in the third year the value of locust eggs became equal to that of silk.

Besides attacking locusts through the destruction of their eggs, an ingenious plan was adopted for their destruction when in march, before they are able to fly. The inventor of this plan was M. Richard Mattei, an Italian gentleman and large landed proprietor, who has rendered immense service to Cyprus by his labours. He had observed that in their march the locusts never turned back, whatever was the obstacle in their way. When they got into a town they would spend days in climbing over the walls of the houses if the direction of their march required it, rather than follow the streets and go round corners. This led him to conceive the following plan. Canvas-cloths of twenty-four inches in breadth were attached by ribbons to small stakes stuck into the ground and stretched across the march of the locusts on either side at an angle of about 185° . To the top of the canvass-cloth was sewn three inches of oil-cloth. The locusts, whose march was within the stretch of the oil-cloths, at once set to work to climb the obstacle presented to them ; but

when they got to the oil-cloth their feet slipped on the smooth surface and down they fell to the ground. A little further, and always a little further down the angle they tried to mount, but in vain. At a distance of about 100 feet apart were dug pits of five feet in length, three feet in depth, and two and a half feet in breadth. Round the mouth of one of these pits a wooden framework covered with zinc four inches in breadth was fixed on the inside. The cloths came close to the ends of the pits, leaving no space for the locusts to pass between the cloth and the pits. After vainly trying to surmount the cloth barrier worked down to the pits the locusts jumped into them, but could not get out, for in climbing up the sides they came to the zinc, over the smooth surface of which they could not pass. Only those who have seen the march of locusts can easily form a conception of their numbers. The locusts of Cyprus are about one inch and a quarter long when they have attained to their marching stage. They march about an inch apart, and I have seen columns of them a mile and a quarter in breadth and half a mile in depth. When the sun is warm and the weather calm they will march about half a mile a day over uncultivated ground. If the cloths were set against such a column the pits would fill in

about four hours, and so thoroughly would they be packed that I have seen peasants jump upon the mass and not sink more than a few inches. Fancy the myriads of locusts one and a quarter inches long and one quarter inch broad confined in a pit $5 \times 3 \times 2$ feet. The Porte approved an outlay of 5,000*l.* for these systems, and, at the request of the governor, I got them prepared by Messrs. Wylie and Lochhead, of Glasgow. Without doubt the destruction by this invention was very great in the years when the locusts were abundant, but the most effective measure of destruction will always be by the eggs. When the locusts get their wings nothing more can be done against them.

The locusts in Cyprus are now indigenous, but they may possibly have been first imported from Caramania. They come out in early spring, and they have all died off by the end of July. The desolation which they cause can only be fully appreciated when seen, magnificent fields of grain being levelled by them in a few hours. They settle two or three on each stalk, and at once attack the most tender parts, following the blades into the stalk and thus breaking it over. Of vegetables not a vestige is left on the field. I have seen beds of onions which I passed in the morning in splendid condition, as

thoroughly cleaned as if nothing had ever been planted. When hard up for better food they attack fruit-trees and appear to poison them, for parts of some of my orange and lemon-trees which they cleared of foliage, one year, showed the effects for two years after. All the open reservoirs stink with dead locusts. All the eggs smell of locusts and have a deep colour because the hens pursue and eat them all day. When the locusts are in march you cannot put down your foot without stirring them; and if you sit out in the open air you have continually to be on the watch lest they should shelter themselves under your clothes. Whatever they settle upon they mark with a purple stain. They strike against your face if you meet a column on the wing, and they darken the air, but are not then otherwise disagreeable. After they have got their wings they couple. They generally select an uncultivated hill-side for the deposit of their eggs, and large columns deposit in the same place. The female is provided with what has been called a sword-like appendage, by means of which she inserts the eggs into the ground. A glutinous matter which is discharged over them facilitates the future discovery of the eggs, for in early morning the shepherd can discern it glistening on the surface of the

soil. This matter becomes perfectly hard round the eggs and forms a kind of case for their protection, which resembles in shape a diminutive silk cocoon. The eggs are placed one over the other like chambers of a honey-comb, and I have counted as many as eighty in a case. The coating round the eggs is so impervious that I have seen the cases exposed to a severe fire without the eggs inside being in the least injured. Boat loads were also thrown into the sea, and all the cases which got washed on the shore were perfectly unharmed. The only effective method of destruction is to bury them under the soil at a sufficient depth to prevent their hatching. A few inches below the surface suffices for this, so that in ploughing the ground where they are deposited all risk of their hatching is removed. The rapidity with which the locusts disappear after the females have deposited their eggs has led the peasants to fancy that the male locust devours the female when she is in the act of laying, and himself dies of indigestion after his repast. My observations in no way confirm this fancy, and I would suggest, as a more probable explanation, that the exhaustion of all green foods under the rays of the sun may deprive them of their natural aliment and lead to their

consequent death from starvation. It was a singular coincidence that the severe drought of 1869 followed the destruction of the locusts, and many Turkish, as well as some Christian, peasants looked upon the drought as a punishment from God.

Exposed as the farmer in Cyprus has been to disappointment from drought on the one hand, and to the ruthless ravages of locusts on the other hand, the wonder is not that he is at the lowest ebb of prosperity, but that the island is not one vast desolate waste. If it is not, we owe it to the patience under suffering and the almost superstitious submission to a Divine will which are remarkable characteristics of the Cyprian character. During the summer of 1870 a large portion of the peasants lived chiefly upon roots of all kinds, which they dug up in the fields. It was sad to see the long lines of these poor people arriving daily at the market-places with their trinkets and copper household vessels for sale in order to carry back with them a little flour for their famishing families. And yet there was no bitterness in their heart, no cursing of their sad fate. The exclamation which you heard from the lips of every man during these weary months of hardship was no other than—"O Theos mas lipithee," May God have compassion on us! Never did I feel

touched by, and never do I expect to join in, such a refrain of joy as when one morning, about two o'clock, the first blessed drops of rain fell which had been seen during twelve months, and when they increased to a torrential shower, men, women, and children, with torches in the dark of night, repaired to the mouth of the watershed to clear away every impediment which might delay the water in reaching their parched fields. It was a strange and touching sight. There was no drunken revelling, but the child-like gratitude which filled every heart found expression in the passionate "Doxa se O Theos!" The Lord be praised!

The horse-leech which bleeds the peasant is the usurer from whom he borrows to pay his taxes and to subsist until his crop is matured. These advances he procures at an almost fabulous cost. Not only does he borrow at an interest of two and sometimes three per cent. per month, but the lender insists upon being paid in kind, with results invariably such as the following. If the peasant delivers ten kilos of grain he may be thankful if he is credited for them as as nine; and if the market value is ten piastres, the peasant will be exuberant in gratitude if he is accorded nine-and-a-half. With these deductions the cost of the advance exceeds forty per cent. per

annum. But this is supposing the most honourable treatment. Unfortunately such treatment is the exception rather than the rule. The peasant keeps no account—he signs what he is told, and takes no receipt. A bad year comes, he is ashamed to go near his Shylock ; and when the first good year comes, he finds a debt of a few hundred piastres swollen four-fold. In this is his chief misfortune, and the situation morally deteriorates him. Unable to struggle with, or to do without his Shylock, he resorts to all kinds of subterfuges, in the hope of diminishing his misfortunes. Hence the grain mixed with straw and earth which he delivers—the bale of cotton left for twenty-four hours in connection with a jar of water, and numberless similar artifices. It is to be hoped that means will now be found, in a wise and prudent manner, to put capital at the disposal of the agriculturist, and if this is possible the immediate result will be a great extension of his operations and an amelioration of his whole condition.

CHAPTER XII.

MINERALS AND SALT

So far I have only dwelt upon the agricultural interest of the island; but its mineral wealth in ancient times was also very considerable. Its mines of copper were extensively wrought as late as the time of the Romans, and we read of their having been leased from the Roman Senate by Herod the Great. No mining operations are now carried on, but it is quite possible that scientific investigations may lead to the discovery of important mineral wealth. The best known copper mines were those near the ancient Tamassus, now the village of Lithrodonto, about three hours ride from Larnaca.

The scientific researches of M. Albert Gaudry upon the mineral wealth of Cyprus are the most valuable material which we possess on this subject, and as I make no personal profession of either geological or mineralogical knowledge, I prefer to give a succinct account of the information

ECOLOGICAL MAP

by Albert Gaudy

Report to the Secretary



C. Klamath

C. ORINOCO

Venez.

C. Orinoco

C. Orinoco

C. Orinoco

C. Orinoco

C. Amazon

C. Parana

London: Macmillan & Co.

communicated by that gentleman. In regard to copper he reminds us that Pliny says, "It was in Cyprus that the first discovery of copper was made; but the mines of the island lost their value in consequence of the discovery of better in other countries." Strabo says, "There are at Tamassus mines of copper of an extreme richness;" and Galen mentions Soli "as the site of copper works." M. Gaudry says that the principal mines were on the western slopes of Mount Troodos. At Lisso there are extensive heaps of scoriæ, the refuse from the smeltings of the ancients. To the north of the same village of Lisso, malachite (carbonate of copper) appears to be abundant. At a place called Dginhoussa, situated to the N.N.W. of Lisso, the entrance to an ancient mining-gallery is still visible. Near Poly tou Krysocou (marked Arsinoe in many maps), three mounds of scoriæ are met with along the shore. At Soli, or Solia, M. Gaudry presumes that accumulations of scoriæ from the works established by the Greeks are to be found. Coming to the centre of the island, he says, that vast accumulations of scoriæ are met with on going from Mospiloti to Lithkodonto (the ancient Tamassus). * About a mile and a quarter from the village of Lefkara, mounds of scoriæ are

found on the borders of a torrent. Near the village of Corno there are also extensive mounds. But by the analysis of five specimens of scoriæ from Cyprus, M. Gaudry obtained the conviction that little profit would result from their *re-smelting*. I think it not improbable that the Romans *re-smelted* the scoriæ of the more ancient refiners.

“Iron,” says M. Gaudry, “abounds in Cyprus: not only is it found in the conditions of sulphuret and hydrate of iron, but on Mount Santa Crocce I have seen specular iron ore, crystalline and scaly, of excellent quality. However, it does not appear that it was ever worked.” M. Gaudry thinks it probable that zinc was worked in Cyprus, “because the ancients speak of pourprolyx and cadmium.” “The best cadmium,” writes Dioscorides, “is the cadmium of Cyprus which is called botryitis.” Galen relates that passing by Solia he found a great deal of cadmium which came from the ancient furnaces. He sent some to friends in Asia and Italy, who pronounced it superior to all the cadmium known.

* “The stone of Amianthus, also called Asbestos,” says Dioscorides, “came from Cyprus. It is similar to alum slate. Veils for the theatre were made of it; thrown into the fire these veils inflamed and yet came out without being burned, indeed

they were more bright than before they went in." Apollonius Dyscolus says, "Amianthus abounds in Cyprus. In descending from Gerandros to Soli it is met with to the left of Elme, at the foot of the rocks." Asbestos is called by the natives bambakopesro, that is, the cotton stone; and gets the name from the appearance of fibre like that of cotton which it contains. From information which is communicated to me by my friend Mr. Baird, there is at about two miles from Pelindria, seven hours from Limasol, a torrent and hill-side which gets the name of Amianthi, and he was told that *there* there was a large rock of Asbestos. This is confirmed by a statement of Sakellarios that asbestos is found at one hour's distance from Palindria.

The island possesses capital quarries of stone. The northern range of mountains gives good and durable stones, and in many places on the southern coast, such as between Cape Pyla and Cape Pedalion, and between Cape Gata and Paphos, any quantity of good stone is obtainable.

The production of salt is a Government monopoly. There are two extensive salt lakes in the island, one near Larnaca, and the other near Limasol. During the rainy season these lakes are filled with fresh water, which the heat of summer evaporates. The

soil is strongly impregnated with chloride of sodium, which combines with the fresh water, and when the latter evaporates, a crust of pure salt is left upon the surface of the ground. M. Gaudry supposes that the proximity and action of the sea impregnates the soil with its saline ingredients, but I am inclined to doubt this. Certain it is that in places far removed from the sea, the same deposit of salt is observable. Thus near Nicosia, twenty miles from the sea shore, there is a lake which produces salt, although in small quantities, and I am assured that in the Salt Lake country of America the sea has no influence whatever in producing the salt deposits. In Cyprus the only precaution necessary is to prevent the influx of more fresh water into the lakes than experience has proved that the sun's rays can evaporate during summer. The increase in the value of this revenue to the Government has been very remarkable. Forty years ago the salt lake of Larnaca was leased for an annual payment of 400*l.*, to-day the same lake produces net to the Government over 25,000*l.* The revenue may still greatly be increased by economising the charges of shipment, and thus successfully competing with the salt lakes of Tunis, which furnish a large part of the supplies required on the coast of Syria. The price fixed by the Turkish Government is twenty

paras per oke, or about 3*l.* per ton, and the yearly sales about 12,000 tons. No effort is made to refine the salt. It was hopeless to expect such efforts from the Turkish Government, but they deserve to be made by British enterprise, and are certain of success.

I daresay many of my readers are anxious to put the question, "How is England to develop the riches of this new country?" The wise injunction of an eminent statesman, "Learn to be patient," appears to me excessively apt in the present instance. Mineral wealth is easily tapped, but it is not so with agricultural riches. It will be wise then to set to work with mineral borings at the earliest possible moment. I do not pretend to anticipate their results, but there is sufficient ground to justify the expenditure necessary for the best scientific investigations. These will be the guides for future work and enable private enterprise to proceed securely. The most competent men should be sent out to visit the localities from which minerals were once extracted, and in which it is known that they still exist.

But the development of the agricultural resources of the island must necessarily be comparatively slow. We may certainly anticipate a considerable colonisation from Caramania, the coast of Syria, and other

parts of Turkey, where fiscal abuses are rife, but I should scarcely counsel the emigration of agricultural labourers from Great Britain, and certainly only under positive engagements contracted with their own countrymen. The extreme heat of summer, during which the principal agricultural operations must be performed, makes it very doubtful whether Englishmen would prove useful farm labourers in Cyprus. I conceive that the part which Englishmen have chiefly to play in the development of the agricultural resources of our new possession is that of intelligent farmers, bringing with them practical knowledge to guide operations executed by natives, and possessed of a sufficient amount of capital to undertake works upon a considerable scale. I may repeat the words of an official report which I made during my residence in the island, and which I see no cause to change to-day. “The cultivation of grain, cotton, vegetables, and fruits of all sorts is largely profitable where economy and a moderate capital are combined with diligent effort. The climate is not unhealthy, but demands simplicity in diet and temperance in habits. Everywhere to a certain extent, but nowhere more than in the East, success depends upon individual character, and the qualifications most essential for agricultural

pursuits in this island are practical knowledge, economy, and temperance. Capital administered with these qualifications would certainly find a handsome return in agricultural enterprise in Cyprus." Many magnificent properties are scattered over the island which in intelligent hands might produce very large profits, and would give ample scope to the individual enterprise. The assistance which British capital may afford to the native cultivators is very evident. When the productions of Cyprus are more considerable, as they will be in a very few years, Englishmen will doubtless establish themselves as merchants in the chief towns, and make advances to farmers upon moderate terms to secure the growing crops. The purchasing power of English capital will be speedily felt in making property a valuable and easily-realisable security, so that the proprietor of land will find no difficulty in borrowing upon the security of his estates. These two circumstances alone will produce a marvellous amelioration in the condition of the native cultivators, and in the total produce of their operations. Much may also be done by the Government. It may be too sanguine to expect works of irrigation, such as the boring of artesian wells, to be done at Government cost, but at least all preliminary expenses, such as surveying and

experimental borings, should be undertaken under Government auspices, and the results freely made public. In order that this pioneering work may be well and successfully performed, it ought to be entirely separated from the military organisation which for imperial purposes must necessarily be established. There ought to be an entire separation between what may be called imperial and local interests. We must remember that two distinct objects are aimed at by our settlement in Cyprus. One is exclusively imperial,—the establishment of a military depot; the other is the development of the riches of the island as a possession. The expenses incurred in the accomplishment of the first object ought to be covered by special grants, and the carrying out of the operations connected with it, such as barrack accommodation, transport, &c., ought to be exclusively undertaken and intrusted to the War or Indian Department. If we would attain the second object, we must have a responsible administration, working side by side with, and yet entirely separate from, the military one. It should be an administration charged with the fiscal arrangements of the island, and which, assisted by a council in which there should be represented a native, or at least a local element, would determine, after reference to the Colonial

Office, the nature and amount of taxation, and the works of public utility to be undertaken; and the British nation will hold it responsible for the advancement of all Cyprian interests, and the well-being of the garden committed to its care. Only in this way can the British nation properly control the results of its twofold mission and avoid the dangers of thoughtless extravagance and inexperienced action. The civil administration would have a distinct object with clearly defined resources. Its fixed burden would be the annual payment to the Porte, and from the outset it should be distinctly understood that our new possession is to be no burden upon the imperial Treasury. Unless this is settled, the results obtained will lose their value, as examples worthy of imitation by surrounding countries; for we must not only show that our Government is enlightened, but that we are good and wise stewards. It would be folly to make Cyprus an expensive toy; she must become a worthy member of the busiest family in the world, honourably paying her way, and yielding her quotum to the general prosperity of the Empire.

Nor need we fear the burden of the amount which we have engaged to pay to the Porte. The bargain is cheap at the price, and if we make that burden, with the cost of administration, the basis of taxation,

the people of Cyprus will in a few years be the most favoured nation in the world. The cost of administration ought not to be great. There is no need of many functionaries—the real need is that they be experienced administrators and practical men. A civil governor and a financial agent were all the superior functionaries whom the Porte found necessary for the administration, and it was abundantly sufficient where there was a will and a capacity for work. We shall greatly err if we do not use, to the utmost possible extent, native functionaries in the administration. Plenty of perfectly capable men can be found in the island for subordinate offices, and under a strict control they will do their work conscientiously. “Like master, like servant.” When peculation and corruption are punished with dismissal and disgrace they will soon disappear, and it is amazing how rapidly the moral purity of the source purifies the stream. But there must be no false economy in refusing to give *employés* the comfortable means of subsistence. This error is at the base of all the corruption in Turkey, and until it is rectified there is no hope of honesty in administration. In increasing the salaries of *employés* we do not necessarily increase the cost of the work done. My own

experience, connected with a considerable administration, has been that the cost generally diminishes in proportion to the increase of pay. Fewer but better paid *employés* is the principle which requires to be put in practice in Turkey.

In concluding this chapter, I think it well to recommend caution to all who propose to embark in enterprises connected with Cyprus. The crowd of people whom we hear of as going from Malta, Syria, and Egypt are simply speculating upon the demands created by the arrival of 10,000 British troops and the generally profuse expenditure which is associated in the East with the British name. In one of the countless articles which have lately appeared in the public papers merchants were recommended to consult people in Egypt and Syria as to the kind of goods which the natives of Cyprus would buy, so that the shipments might prove suitable. But it must not be forgotten that the native population of Cyprus has not yet increased, and that considerable time must elapse before any material increase is possible. It will be quite time enough when fuller information reaches us to embark capital in shipments of goods for the people of Cyprus. There is much new work to be done; but if it is to be done well, it must not be done

precipitately. I should say that the only works to be undertaken at once are sanitary works and barrack accommodation. These ought not to be delayed a day, for the lives of our soldiers and civilians depend upon them. Nor ought any time to be lost in getting a thorough geological survey of the island and elaborate borings in reference to minerals and water, because such information will be the guide to the British capitalist in his future movements. This done, and done thoroughly and quickly, we may afford to wait for fuller light to direct our further decisions.

CHAPTER XIII.

TURKISH AND FUTURE ADMINISTRATION.

UNDER the Sublime Porte the island of Cyprus formed part of the Vilaet of the Archipelago. The chief residence of the Vali was at the Dardanelles. The Governor of Cyprus, called a Mutassurif, resided in the island, at Leufcosia or Nicosia. He administered the affairs of the island with a Council, over which he presided. It was composed of the Mufti, or highest Mussulman religious authority, the Greek Archbishop, the Mubasebegi, or Financial Agent, the Evcaf-nazir, or administrator of Mussulman religious property, and three Mussulman and two Christian notables. The Council met as often as it was summoned by the Governor, and always once a week. Its decisions were embodied in documents called "musbatas," which were signed by all the members present. These decisions relieved the Governor of much personal responsibility, and received the highest consideration at Constantinople.

The Council occupied itself with all questions of public utility and general administration. From the large Mussulman majority in the Council it will be evident that no initiative could be taken by the Christian members ; indeed, as a matter of fact, all initiative came from the Governor. The Council was useful in giving the Governor, invariably a stranger to the island, the benefit of local advice, and in obliging him to act in harmony with the representatives of the country. To a good Governor it never proved a hindrance ; to a bad one it was an impediment to be overcome, but it was no protection against the evils of an inactive administration. The island was divided into, I think, five districts and sixteen arrondissements. The chief functionary over a district was called a Caimakam, and that over an arrondissement was called a Mudir. The Caimakam, or Prefect, administered with a Council, and reported to the Governor. The Mudirs reported to the Caimakam. The Council of the Caimakam consisted of the Cadi, or judge, and four notables. Such was the system of administration which prevailed in Cyprus, and which is known in Turkey as the Vilaet system. It assigned to the representatives of the people an important position, but, partly from incapacity and partly from servility, the Christian population did

not profit by the liberal advantages accorded to it. The result was that the Christian representatives were in reality, although not avowedly, the choice of the Governor and Caimakams ; but this was a defect, not in the system, but in its execution.

It is evident that much of the system which we have just described might be profitably adopted by the British Government. Substituting British for the Turkish functionaries, who are *ex officio* members of the Councils, eliminating the ecclesiastical members, both Mohammedan and Christian, and giving Mussulmans and Christians equal representation, there would be the elements of a very desirable Council, containing a highly civilised element, in whose hands would be all the initiative, and a less advanced section, possessing local knowledge and practical experience of the country. The evils of a too personal government would be avoided, and the people would be gradually trained to take an interest in the administration. It cannot be too often insisted upon that our task is not to Anglicise Cyprus, but simply to preserve order, to facilitate the development of material resources, and to further the moral and intellectual interests of the people. We have to practise what we have so long preached to the Porte—to afford to the

native races, by an enlightened and impartial administration, the means of moral elevation and material prosperity. In this view too much government would be nearly as detrimental as too little. Our administration must be only the enlightened conception which guides the native hand, and the Queen of England must not be the mere mistress of Cyprus, but the honoured object of the love and devotion of its native races. There is a vast gulf between the natives of Cyprus and the natives of India, which we must not ignore, and our rule will be an utter failure if we apply to it, without important modifications, our Indian notions of government. The prosperous days of Cyprus were those in which she enjoyed a large share of self-government, and it is to this elevated position that we must again raise her out of the depths of moral degradation and material bankruptcy into which an unenlightened foreign domination has plunged her.

The commercial law adopted by the Porte is based upon the Code Napoleon, and is an admirable condensation of it. There is a very good compendium of Criminal Law for the guidance of the courts, and these are published in both Turkish and Greek. Translations into English ought to be made

at once, and the British public will be astonished to find that Turkey possesses such systems of law. It is not the want of proper laws which causes justice to fail in Turkey, it is their vicious application and the complete ignorance of their letter as well as their spirit on the part of those who have to administer them. Few of the judges have ever received an education suitable for the proper discharge of their duties, and as few have the inclination to study the new principles and ordinances of justice which have been decreed at Constantinople. Nor need this be wondered at. The cadis (judges) belong to a religious school imbued with all the bigotry of a Pharisaical sect, destitute of the legal training absolutely necessary, and living in a climate which particularly indisposes to assiduous application and prolonged attention.

I had the good fortune when in Cyprus to possess dragomans thoroughly conversant with Turkish law, and able upon any point to refer to the chapter and text of the code. To one of them especially the caimakam and judge used continually to refer for direction. Just as a Frenchman has by him his Code Napoleon for constant reference, these gentlemen had their Turkish and Greek compendiums always at hand for use. It is impossible for

me to mention all the names of those whom I never hesitated to consult upon legal subjects, and who could justify their opinions irrefutably with chapter and verse; but the number was sufficient to prove that after a few years of a proper system of legal training Turkey need not want men able to administer justice and creditably to use her laws. And it will be wise on the part of the British administrators in Cyprus to make the fullest use of these laws; for the advantage to Turkey will be immense if we make her published laws the basis of our system of justice in Cyprus, and thus make apparent the good results of their intelligent application.

In the preceding remarks I do not refer to that part of the Mohammedan Law which is based upon the teachings of the Koran. The perpetuation of that part is as impossible as would be legislation in England based literally on the Old or New Testament. But just as the general principles underlying the injunctions of the Old and New Testament will seldom be found at variance with the spirit of our laws, the general principles of the Koran, when applied by enlightened and impartial minds, are far less inconsistent than most people suppose with the requirements of the nineteenth century. The great

defect of the Mohammedan holy law is that there is room for too much elasticity in its interpretation, and that its interpretation is left to men of very varying dispositions.

The constitution of the chambers of commerce in Turkey is admirable. For a year I acted as a member of the Tribunal of Commerce at Larnaca, so that I was able to test the efficacy of its code and organisation. Both were perfect, but the thoroughly unbusinesslike quality of the president and other Turkish members deprived them of their value. There was no punctuality in the hours of meeting, and precious time was lost in unsystematic discussions. The only reform required was the election of a competent president and secretary; but as the former had necessarily to be a Turk, little improvement could be expected from change.

Questions of property and mortgage will probably present the greatest difficulty to the British administrators. By Mohammedan law the transfer of land is not valid unless the proprietor appears before the cadi and declares that he voluntarily transfers all his rights. Refusal to complete this formality has often sufficed to prevent a creditor obtaining his due, and it is commonly asserted, even by Europeans long resident in the country, that no

mortgage upon land can be made effectual in Turkey. But even ancient Turkish law provides a very simple and sufficient way, little known and seldom applied, of securing a creditor against the bad faith of his debtor. To effect a solid mortgage, the debtor and creditor must appear before the cadi, state the amount and term of the debt, declare the property which is to be hypothecated, and exhibit the titles of possession. The cadi then names and constitutes a third party, the Vekeel, or agent of the debt. In the event of the engagement of the debtor not being fulfilled, and if there is occasion to realise the mortgage, it is the vekeel who sells the land and gives a valid title to the purchaser. The "takrir," or voluntary declaration of the third party, replaces that of the original possessor, and all opposition of the debtor upon that ground is ineffectual.

The revenues which the Porte derived from Cyprus may be classified under three heads :—

- (1) Revenues resulting from the administration of property belonging exclusively to the state.
- (2) A royalty upon the produce of all lands.
- (3) Taxes, direct and indirect. The general budget of receipts may be estimated as follows :—

1. Revenue from the salt monopoly	...	...	£40,000
2. " " tithes of land	...	...	65,000
3. " " customs and excise	...	...	23,000
4. " " the monopoly of weighing and measuring	...	...	2,300
5. Revenue from stamp duties and transfer of property	...	...	3,300
6. Revenue from direct contributions called Verghi	...	...	30,000
7. Revenue from tax on sheep and goats	...	...	6,000
8. Revenue from exemption from military service	...	...	7,000
Total	...	..	£176,600

Such are the chief taxes, and we will proceed to examine them in detail.

In a former chapter we explained the nature of the salt monopoly. It is simply an enterprise, worked by the Government for the exclusive benefit of the Treasury, and only in so far as it imposes a fixed price upon the quantity of salt consumed in the island is it a burden upon the population. Of the revenue obtained, 27,000*l.* is derived from salt exported to foreign parts, so that only about 13,000*l.* is paid by local consumers. The working of this revenue is very simple, and the new administration will not do wrong in continuing the system of accounts and control. Some years ago there were extensive abuses in the working of this administration, such as the charging to the Government of expenses

never incurred, and the delivery of larger quantities of salt than was paid for to the Treasury. But these abuses have been, in great measure, put a stop to by a fairly perfect system of control. The revenue from salt may be expected to increase under the British rule. Greater facilities for shipment must be provided for export. The expensive and inconvenient transport by carts, from the salt mounds to the shore, must give place to a rapid and easy transport, either by tramway-waggon, or by wire tramway-bucket; and a good jetty should be constructed to facilitate the loading of small craft. With these facilities, and a slightly reduced tariff, the volume of export shipments may be considerably increased. As the chief object to be aimed at is the enlargement of the circle of consumption, it may be wise to supply the export trade for distant countries, such as England, at lower rates. The article is suitable for ballast, and will be cheaply carried. It is expedient that this source of revenue from export should be developed to its fullest extent, as it benefits the Treasury without being in any way a burden upon the island.

We have described the second item of revenue as a royalty upon the produce of all lands. This tax is called "dimes," a contraction for "decima," the

tenth part. Its existence dates back from very ancient times, and it may justly be connected in the mind of the reader with the tithe or tenth part which Abraham paid to Melchizedek, King of Salem. In Turkey all lands are sold and purchased subject to this burden, and the natives regard it not so much as a tax, as the share of the Government in the cultivation of the land. It is upon this account that the tithe-tax, although apparently very heavy, is paid by the peasants with far less grumbling than any other tax, and the only disadvantage connected with it is the impediment which the measures necessary for its proper collection are apt to throw in the way of the freedom of the cultivator. This disadvantage is certainly very serious, and when speaking of the cultivation of cotton, I had occasion to give a very good example of the hurtful way in which it may operate. Many schemes have been proposed in Turkey for its abolition, but the difficulty is to find an equally profitable source of revenue which will vary according to the prosperous or adverse circumstances of the cultivator. One proposal met with considerable favour among Anglo-Turkish reformers at Constantinople—the imposition of a fixed tax upon each pair of bullocks. Taxing the possession of land presented the inconvenience

of imposing a burden upon lands not under cultivation, a serious disadvantage in a country where proprietors of large estates often leave extensive tracts of land fallow for years; and it was argued, that by taxing the cultivator according to the number of his bullocks, this evil would be obviated. But a grave injustice would have been inflicted by the new system. The tax per pair of bullocks would be necessarily a fixed one, without regard to the value or quality of the animals; and in this the small peasant would have been sacrificed. A good pair of bullocks, such as most large proprietors possess, will easily cultivate forty acres of grain land, while the small bullocks, which the peasant rears and employs, cannot cultivate more than twenty to twenty-five acres. The burden of the tax would therefore fall with unjust severity upon the small cultivator. Fuad Pasha, without exception the most enlightened of Turkish statesmen, a man whose ability would have done honour to any country, was quite conscious of the disadvantages arising from the tax of tithes, and, as an experiment, in one of the provinces of the empire, he converted the tax into a fixed money value, based upon the average of five preceding years. But the experiment did not succeed, and he was obliged to revert to the old system at

the urgent request of the inhabitants whom he had wished to benefit.

A somewhat similar experiment was made in Cyprus during my residence there. Upon the urgent representations of Halet Bey, then governor, the Porte did not lease the dimes, but agreed, during three years, to give their collection to each village for a yearly payment of the average amount of its tithes during five preceding years. In this way it was hoped that all arbitrary exactions, and all inconvenience to cultivators would be avoided, and that the farmers would benefit by the profits formerly gained by the tax-collectors. What occurred in the village of Pyla, with which I was connected, will exemplify the working and the defects of the experiment. All the three years were fairly good agricultural years. During the first the primates of the village administered the tax, and at its close declared that there was a loss of about 1,000 piastres between the value of the tithes collected and the amount fixed by the Treasury. The accounts, however, were very imperfectly kept. The loss had to be levied *pro rata* upon the cultivators, and gave rise to a great deal of angry talk—the result of which was that the villagers requested me to arrange for the future administration. This was comparatively easy for me, as more than a third of

the tithe I had to pay. An accurate account was kept; every one was satisfied, and the village had a profit at the end of the second year of about 7,000 piastres, while the profits of the third year sufficed to pay the personal tax of the whole village. Unfortunately, the experience of the first year at Pyla was general throughout the island, and repeated during the remaining two years, so that at the end of the period there was a loud demand for a return to the old system. The mass of cultivators did not benefit by the profits, while all were responsible for the losses, and it was evident that if a bad year came round the consequences might be very disastrous. The danger to the Treasury and to the peasant-cultivators of the conversion of tithe into a fixed yearly sum was thus clearly demonstrated. In a good year the peasant does not set aside out of his profits for future contingencies. He invests all his profits in land or cattle if he is frugal, or he spends them thoughtlessly if he is not. In either case they are not available when a bad year comes round. The land becomes absolutely unsaleable, the cattle die off, and the credit of the farmer is so shaken, that he generally cannot borrow. In these circumstances, what comes of the claims of the Treasury? They are either not satisfied, which cripples the Treasury, or in being satisfied they

cripple the peasant. Until he has become more provident, and places his savings where a bad year does not affect them, or until land is a sure source of credit at all times, it will be wiser for the Treasury to share the risk of the seasons with the cultivators, and to defend itself against the consequences of a bad year by encashing larger revenues in a good one. The Treasury will frequently find compensation for one bad crop in the goodness of another ; but under the system of a fixed average tithe this advantage is lost. The tithe due by the unfortunate cultivator becomes a bad debt for which there is no compensation from his more fortunate neighbour. Some years ago it was the intention of the Sublime Porte, yielding to the outcry of Western critics, to substitute for the revenue of dime a tax of four per mille upon the estimated value of all lands, cultivated or uncultivated ; and in Cyprus all the necessary estimations were made. To the peasant proprietor this system would generally be advantageous, because, as a rule, he possesses little uncultivated land ; but even he regarded the change with disfavour, as he would become subject to the danger of capricious evaluation.

I have entered at some length into this question for two reasons : firstly because the revenue from tithes is the most important of all, and because I

have reason to believe that the idea of imitating the Indian mode of treatment has found considerable favour in influential quarters. I do not deny the expediency of freeing agriculture from the inconveniences of the tithe-collector ; all I insist upon is that any conversion into a fixed and invariable money value will be dangerous both to the Treasury and the island until land has come to be a sure and good source of credit, and that any substitute, such as a fixed rate upon valuations arbitrarily established, or a tax per pair of bullocks, is certain to prove in great measure unjust.

In the preceding remarks I have spoken of a real dime or tenth part, but it is right to say that the Turkish Government, in its extreme impecuniosity, exacted an eighth part during recent years. As the British Government happily is not in a similar condition, its first fiscal measure ought to be the reduction of "dime" to its true proportion of a tenth part, and this reduction will be most highly esteemed.

The dimes of Cyprus were leased to the highest bidder. When leased as one lot they invariably fell into the hands of a Turkish, Armenian, or Greek banker of Constantinople. But in recent years the Sublime Porte, before adjudging them at Constantinople, authorised the governor of the island to

receive and transmit local offers, and these offers were generally made for the dimes divided into five portions —the dimes of the Messorie, of Larnaca, Limasol, Paphos, and Kyrinia. In this way a very advantageous competition was established. The smaller the lots into which the dimes were divided, the greater the number of competitors. The dimes were leased from the thirteenth of March of each year, but it was never found expedient to adjudicate them until after the “latter” rains of spring, when the prospects of the agricultural year could be fairly estimated. The Treasury had no expense whatever in the collection.

In notes made when I was in Cyprus I find the following in regard to the dimes of 1869, 1870, and 1871 :—

12th July, 1869.—Dimes of island let thus :—

District of Larnaca	...	...	...	P. 1,600,000
„ Famagusta	...	...	...	1,800,000
„ Limasol	...	...	...	900,000
„ Kyrinia and Morphon	...	...	...	1,070,000
„ Paphos	...	...	...	700,000
(£54,546)	Total	...	...	P. <u>6,070,000</u>

31st May, 1870.—Dimes of districts of Larnaca, Limasol, and Paphos, let to H. Mustapher and Gazani for 3,000,000p. (seems very high). Famagusta, Kyrinia, and Morpho are still up to auction ;

highest bid on Nicosiates 1,470,000*p.* Together, 4,470,000*p.* (say £40,600).

27th May, 1871.—Dimes of island adjudicated thus:—

District of Larnaca	...	...	...	P. 1,700,000
„ Famagusta	...	...	...	1,695,000
„ Limasol	...	...	...	1,116,000
„ Kyrinia and Morphon	...	...	...	1,450,000
„ Paphos	...	...	...	940,000
(£62,700)	Total	...	...	P. 6,901,000

In the three years 1865, 1866, and 1867, the dimes were adjudicated to the island by his Excellency Halet Bey for 5,500,000*p.*, say £50,000, and that amount was the average of five preceding years. By my consular report of 1872 I find that the dimes of that year were expected to yield 7,000,000*p.*, say £68,000, and in 1874 I am informed that they yielded about the same amount. The above, however, does not include the dimes upon silk, which generally produced about £2,100.

The revenue from “dimes” is certain to increase rapidly and considerably, and this will afford the Treasury an opportunity of favouring by reduction certain products which it may be for the interest of the country to encourage. Thus it will be very wise

to abolish all dimes upon the product of trees. The loss from such a measure will not amount to £7,000 per annum, and the advantage will be immense in encouraging the plantation of trees—the surest remedy against drought. It will also greatly facilitate the collection of the revenue, for the tax upon the fruit of trees is paid in very small sums, and gives a disproportionate amount of trouble.

We now come to the taxes direct and indirect; but it may be well to draw attention to the fact that in the salt and dime revenues we have found more than half of all the revenues of the island.

Of indirect taxes that which is derived from customs is the most important. The customs tariff established by treaty represents eight per cent. upon all imports and one per cent. upon all exports. It is difficult to prove the justice of these proportions—the inconvenience is very great. Thus the collection of an export duty of one per cent. is scarcely worth the trouble—the gain is nearly all expended in collection, and great trouble is given to the merchant for very little benefit. There appears to be only one of two things to do, either to diminish the import duty and proportionately increase the export duty, or, better still, to abolish the export duty. The custom-house administration in Turkey is exceptionally good, and

greatly better in the provinces than at Constantinople. The system of accounts gives an effective control, and the fact that all the *employés* of the custom house are punctually paid out of encashments before these are accounted for to the Treasury has had a great influence in raising the standard of integrity in that branch of the civil service. To his Excellency Kiani Pasha are due the reforms in the custom-house service; and while he was at its head the "comptabilité" of the department was quite equal to that of most European countries. The new administrators of Cyprus will find it an easy task to continue the work of reform which his Excellency so well began. All duties are paid in gold or silver moneys.

The monopoly of weighing and measuring produces about £2,300 per annum. This revenue is leased out by the Government annually in the same way as the dimes, but it is a revenue which ought to be devoted to municipal purposes.

Stamps and a fee upon the transfer of property produce about £3,300. This revenue may with advantage be considerably increased, and indeed the increase is justified, by the better commercial facilities and the superior administration of justice which are assured by British rule.

Since I left the island a Tobacco monopoly has been instituted, but I am ignorant of the amount of revenue which it yields to the Treasury. It cannot be great, and all such institutions are in direct antagonism to British notions, and only justifiable under extreme financial pressure. It might advantageously be replaced, if necessary, by an import duty on tobacco.

The chief direct tax is one called "Verghi," which is a personal tax levied upon all householders and bread-winners. The Treasury does not directly either apportion or collect this tax. Each village has to contribute a fixed amount, for the payment of which the villagers as a whole are responsible. They choose yearly from amongst their number a person who is recognised by the authorities as their representative, and gets the title of "Muchtar," the selected. This person is charged with the collection of the individual contributions, and pays them over to the provincial Treasury. The village pays him a sum varying from £5 to £10 per annum, according to its size. The Muchtar is generally chosen from among the notables. The quantum of the tax to be paid by each bread-winner is apportioned, according to his means, at a general meeting of the villagers. As may be imagined,

absolute justice is not always meted out, but it would perhaps be difficult to invent a better system. Proportionately, the well-to-do pay less than the labouring man, for the simple reason that the former have most to do with the distribution of the tax. The sum usually paid by a working man who is not a proprietor of land is about twelve shillings per annum. His gross income may be estimated at twelve pounds, so that the tax represents an income tax, without deductions, of one shilling per pound. Few of the peasant farmers, however, pay more than two pounds ten shillings, and as their incomes frequently amount to one hundred pounds, their personal contribution only represents an income-tax of six-pence per pound. The large proprietors, not peasants, did not contribute their just share, and the Mohammedan proprietors especially got off easily. It will be necessary to obtain accurate statistics of the contributions of each class, and to adjust the burden more equitably. Many of the villages will be found to be considerably in arrear of their payments. Years of drought always left their mark in arrears of village contributions, and considerable sums must be due to the Porte from this cause. It is to be hoped, however, that the Porte will forego such claims, as it would be impossible

to allow the Turkish authorities to prosecute them, and it would very disagreeable for British agents to exact them. In the majority of cases, the villagers would dispute the account furnished, and allege payments made to the provincial treasurers which were misappropriated.

A tax upon sheep and goats produced a revenue of £6,000 net. This tax was leased annually by the Government in the same manner as the tithes of land. If I remember right, the amount paid for each sheep or goat, of two years old and upwards, was four-and-a-half piastres annually, while the average value of each animal at that time was only thirty piastres, and the annual income from it did not exceed twenty piastres. As the proprietor of a flock of about 600 head, I found the tax exorbitantly heavy; but the peasant shepherds relieve themselves from great part of its burden by cheating the collector as to the number of their flocks. The rate fixed is the same all over the Turkish empire, which is very unjust, as the sheep of Roumelia are worth three times as much as those of Cyprus.

The last item of revenue which has to be mentioned is the indemnity paid by the Christian population for exemption from military service. Either

this tax upon the Christian population must now be abolished, or it must be extended to the Mohammedan population; seeing that both will in future be exempted from military service. The sum produced by the tax is only £7,000, and it would seem most expedient to abolish it altogether.

From this brief and general survey of the taxation of Cyprus under Turkish rule, my readers may be inclined to say that the inhabitants have no cause to complain of very severe taxation, which is true if we only take into account the taxes which reach the imperial Treasury. "Happy people," an inhabitant of one of the large towns in England may say, "whose morning appetite is not continually disturbed by disagreeable printed envelopes communicating demands for an endless number of rates and taxes of every imaginable kind and designation. My dog, my horse, my carriage, my servants, my water, my gas, my policeman, all are occasions for a claim of money, whereas the Cypriote has only his 'dime,' his sheep-tax, and his 'verghi' to distress him." But unfortunately in Cyprus, and all over Turkey, the amount of taxes which reach the Treasury does not represent all that the subject has to pay. Every year he is victimised for some new or exceptional object. One time it is an imposition for the establishment of an agricul-

tural bank, which is to work miracles for the peasant. This brilliant idea was lauded to the skies at Constantinople, and gave occasion for innumerable little paragraphs (absolutely necessary from time to time for the delusion of European capitalists) about a new era being inaugurated in Turkey. And what was it? The Porte recognised that the great impediment to the development of agriculture was the high rate of interest which peasants had to pay for the advances of capital they required. Like other Turkish delusions, this agricultural bank was thus based upon a great truth. This impediment was to be removed by the magic wand of the legislator. As a part of the vilaet system (the establishment of which we may say, *en passant*, helped to float a loan in Europe) there was to be created in every province an agricultural bank, which was to supply the peasants with capital at eight per cent. per annum. What a grand thing for people who never paid less than twenty-four per cent., and who could not get money even at that rate! But where was the money to come from which was to be so cheaply invested? Out of the pockets of the peasants. It was enacted that each cultivator was to pay annually to the local administration of his district two bushels of barley and one bushel of wheat, which

contribution was to be converted into money, and to form the capital of the "Provincial Agricultural Bank." When the capital had reached a sufficiently respectable amount, applications were to be received from needy cultivators, and they were to be gratified by a loan bearing eight per cent. interest. In other words, the Government said: "You agriculturists need money at eight per cent. I have none to give you; but give me each of you every year a part of the little you have, and with that I will make advances to those I think most needy at eight per cent. per annum." The conception was *bizarre*, a little of the nature of the poor's rates in England. But what happened? The rate was rigorously exacted. The grain was rapidly converted into money, but nearly a year passed before the organisation of the bank was sufficiently complete to admit of its beginning to make its advances to the peasants. The money was not allowed to enter into the accounts of the Treasury, for the Porte would not have it thought that it benefited by the deposits of the Agricultural Bank! The cash therefore was looked after by the provincial cashiers. At last the peasants were to make their applications for assistance. One village consulted me as to what it should do. I answered, "Ask all the money you contributed, and

give it to the most needy amongst you." "We are all equally needy," was the reply. "Then divide it amongst you in the proportions in which you paid it." But that was easier asked than obtained. A certain number of applications only were accepted; for the bank must needs keep in reserve a part of its capital. Before the second year came it was found, however, that the reserve had disappeared. The cashier had been changed. The accounts of the Treasury were passed on to the new man in perfect order, but no one thought of the bank reserve. It was gone. The bubble was allowed to burst. The desired effect had been produced upon Europe. New schemes fully occupied public attention. The Government ceased to claim the decreed rate from the peasants, and after the third year no more was heard of the Agricultural Bank. All that is to be found of it and of the peasants' money to-day is represented by piles of printed matter, a constitution, laws, and an organisation, which were read, admired, and applauded by distinguished diplomatists and interested editors. Two parties always played an unenviable part in these comedies: the sanguine capitalist, who found that the whole thing had only been dust thrown into his eyes, and the Sultan's much-esteemed taxpayer, who had been mulcted as usual.

Another common source of bleeding was the construction of roads. In every message from the throne the faithful subjects were told that the construction of roads would receive the immediate attention of the Government. For the misfortune of the inhabitants of Cyprus every governor during the past fifteen years has found it his duty to construct a road from Nicosia to Larnaca without delay. An engineer was specially intrusted with the preparation of plans, and the Council at Nicosia set about to devise the ways and means for their execution. The peasants were each to contribute a certain number of days' work, or to pay a sum of money wherewith labour was to be procured. It was in 1865 that the work was said to be seriously begun, and the estimated cost was to be 4,000*l.* By 1867 twice that sum had been spent, in money and labour, and not a fourth of the road was made. The governor was changed, serious irregularities were discovered, money had been taken from the peasants and misappropriated; in short, the affair had been so mismanaged that the works were stopped for a winter or two, during which all that had been done was undone. Once again the work was begun and peasants dragged away from their occupations —new outlay and new burdens. The governor was

again changed and the works again suspended. During the famine of 1870 a sum of £2,500 was granted by the Porte to afford help to the poor. It was wisely employed by Saïd Pasha in carrying on the works on the road to Nicosia, and all that yet exists of them is owing to the expenditure *then* made. Four times what was required to make the road was extracted from the island, and the road was never made.

I have already spoken of the yearly locust-bleeding and its results. Another favourite method was a forced loan. The necessities of the Treasury compelled it to appeal to the tax-payers. A receipt was duly promised which would be respected later! Besides this bleeding for imperial account there remain the continual exactions of the local collector. Every time the zaptiehs came to the village they had to be fed, nourished, and generally subventioned. When a heavy demand for money was made from Constantinople zaptiehs were despatched to all the villages. The action of these scoundrels depended upon the necessities of the moment. If these were not very pressing they were contented to accept a bribe and return with some excuse which dispensed the village from a visit for a week or two. If the orders were positive to bring money, then the utmost brutality was exercised, and, "coute qui coute,"

the muchtar had to borrow what he could not collect, or be put under arrest. In short, it is no exaggeration to say that as much as all the personal tax was paid in abusive exactions. No attention was paid to the convenience of the tax-payer. His grain might not be reaped, or it might be still in the threshing-floor ; it mattered nothing to functionaries from whom no excuse would be accepted. From all these evils the inhabitants of Cyprus are now delivered, and we may indulge the hope that many years may not pass before the rest of Turkey, through a better administration at Constantinople, may rejoice in a similar deliverance.

My brief survey of the taxation of Cyprus may also afford satisfaction to the British tax-payer. We have seen that the revenue derived from the island amounts to about £180,000, and that nearly a quarter of the whole is from a property belonging exclusively to the Government, and which is very slightly burthensome to the inhabitants. The tithes contribute more than one-third of the whole, and this source of revenue is certain to increase in proportion to the development of the agricultural resources. Customs contribute £23,000, and this income will also be largely augmented from the importations necessitated by a greatly increased

population. British administration will certainly be more costly than that of the Turkish Government, but it will also be more effective. It will only, therefore, be mismanagement which will make Cyprus a burden to the imperial Treasury, and the remedy for this mismanagement will speedily be found when the accounts are published. The urgent necessity is that the accounts connected with the general administration of the island should not be mixed up with those which concern imperial interests. For works of general utility, such as irrigation, roads, and government offices, the local administration may well be debited with the interest upon the capital judiciously and economically expended, but the imperial Treasury alone must support the cost of barrack accommodation, a harbour for ironclads, and military depôts.

It has frequently been said that Cyprus is unsuitable for imperial purposes in consequence of its complete want of harbours in which the British fleet may find shelter. This defect, which must be acknowledged, is, however, I think, greatly exaggerated. In all the roadsteads on the southern coast ships have the very best holding-ground, and, with proper care, may ride out any storm without the least danger. The plans of the roadsteads given

in this volume are reduced from the Admiralty map, and they show deep water near shore where there is good anchorage. It is otherwise on the northern coast, where the sea-room is more restricted; but the northern coast will never be of value for imperial purposes. The great disadvantage of the roadsteads upon the southern coast is the shallowness of the water for a considerable distance from the shore, and in consequence of which an ugly surf breaks in stormy weather. Anchored within the line of that surf, no vessel will hold in a storm, and native craft, which have not enough of chain to lie outside, come ashore yearly in considerable numbers. But during the nine years of my residence in Cyprus no casualty ever occurred to a European vessel at anchor, nor do I remember any such vessel being obliged to go out to sea for safety. January and February are generally the stormiest months, and it frequently then happens that ships in the roadsteads can hold no communication with the shore during several days. But there is no especial danger in ironclads or any seaworthy vessels with good anchors lying off Larnaca, Limasol, or Famagusta, in the worst of the winter months. At Famagusta the Venetians had a little harbour of sufficient size to hold a small fleet of ships of the tonnage of that

day. The harbour is now much filled up, but with a moderate expense it could be cleared and repaired. The sea-wall is still sufficient to cause calm water within the harbour, and I remember a French steamer of the Frassinet Company entering the harbour and lying in it some days when undergoing repairs which could only be made in calm water. I do not pretend to be a competent authority, but I feel convinced that no difficulty will be experienced in greatly enlarging the Venetian harbour of Famagusta, and providing *there* good shelter for large vessels. Such a harbour would be an immense boon to the shipping which frequents that part of the Mediterranean, for there is no shelter for vessels along the whole coast of Syria. Any outlay, therefore, incurred in the construction of a harbour at Famagusta would confer great advantages upon very extensive shipping interests, and in a few years a revenue of some importance might be obtained from harbour dues. Famagusta also presents great advantages for a military dépôt. In the time of the Venetians it must have had a population of fully 30,000 inhabitants, and the walls of most of the houses are still standing. The town is surrounded by a ditch, and inclosed within well-built walls of strong masonry, which are in good repair. For the

accommodation of a garrison of 10,000 men little more would be needed than restoring the stones to their former places, covering the houses, and delivering the place from the stagnant pools which surround it, and the mounds of *débris* which encumber it. Famagusta might thus become the imperial military station, while Leufcosia or Nicosia in the centre of the island, would remain the seat of the local government.

CHAPTER XIV.

A TRIP THROUGH THE ISLAND.

AFTER these “dry-as-dust” details about taxes and administration in the preceding chapter my readers may feel pleased to change the subject. Equally glad were my sister and myself to vary our life in Cyprus with a yearly excursion of three weeks into the interior. Every year we went over new ground as much as possible and so came to know the island from end to end. I hope many of my readers may decide upon following our example, and I cannot desire for them more than as much happiness as we experienced. It was always about the middle of April when we started, just as settled weather might be fairly expected, and when the trees were still clad in foliage, the mountain-streams boisterous in their fulness, and the fields rich in waving corn, or carpeted in green. Our preparations were simple, for we made up our minds before starting to become, for the time being,

children of nature, accepting the homely fare with which the land could furnish us. The only exception to our rule was that we provided ourselves with coffee, tea, claret, and brandy—the last only for medicinal purposes. Each had a travelling-bed, which folded into small compass, with its pliable mattress, pillows, sheets, and quilt; and the cavalcade, as it started, was as follows:—First a muleteer on his donkey, which all followed, and which was always the freshest at the end of the day's journey. Next on a mule came my cawass Hasen, from vanity, not necessity, bristling with pistols and dangling a sword; then myself on my own horse, and my sister on hers. The worthy old Arab groom, Mohammed, who followed on a mule, would allow no one ever to interpose between him and my sister's horse, which he watched with a kind of paternal solicitude. Next came Jacob, my servant, factotum, and paymaster; and behind him a muleteer on his donkey, followed by a pack-mule, with the beds and bedding. Thus we started about two o'clock in the afternoon, and made our first halt at the hospitable country seat of an Italian gentleman and large landed proprietor at Nisso, four hours distant from Larnaca. On the way we had passed through the ancient Idalium, and just as we entered it had looked up to a slight rising

ground on the left, where was the site of the temple of Venus, which I uncovered, recalling all the pleasant reminiscences of intensely interesting days. All the valley lying to the left of the village of Dali was a vast cemetery, which the men of Dali turned over. The beautiful earrings of gold and the elegant vases which these tombs contained speak of a wealth and refinement in the past far greater than is to be found amongst the simple Daliotes who crowd around to see our cavalcade pass, and the contrast reminds us that the world has not always been progressing. But in the grateful shade of the wooded valleys through which we pass, the fine grain crops, and the well-tilled land prepared for cotton, we may easily comprehend the wealth of the past, and indulge in hopes for the future. After enjoying the hospitable welcome of Mrs. Matei, and having slept comfortably without unpacking our beds, we start next morning, as soon as it is day, for Nicosia, the capital of the island, three-and-a-half hours distant. About half-way we come upon a large bed of oyster-shells—jolly big oysters, such as are eaten in England, not the puny ones offered us in Constantinople—and in the moments of surprise we feel inclined to ask what oystermonger has been throwing out his shells here? Getting down, we pick up some of the finest

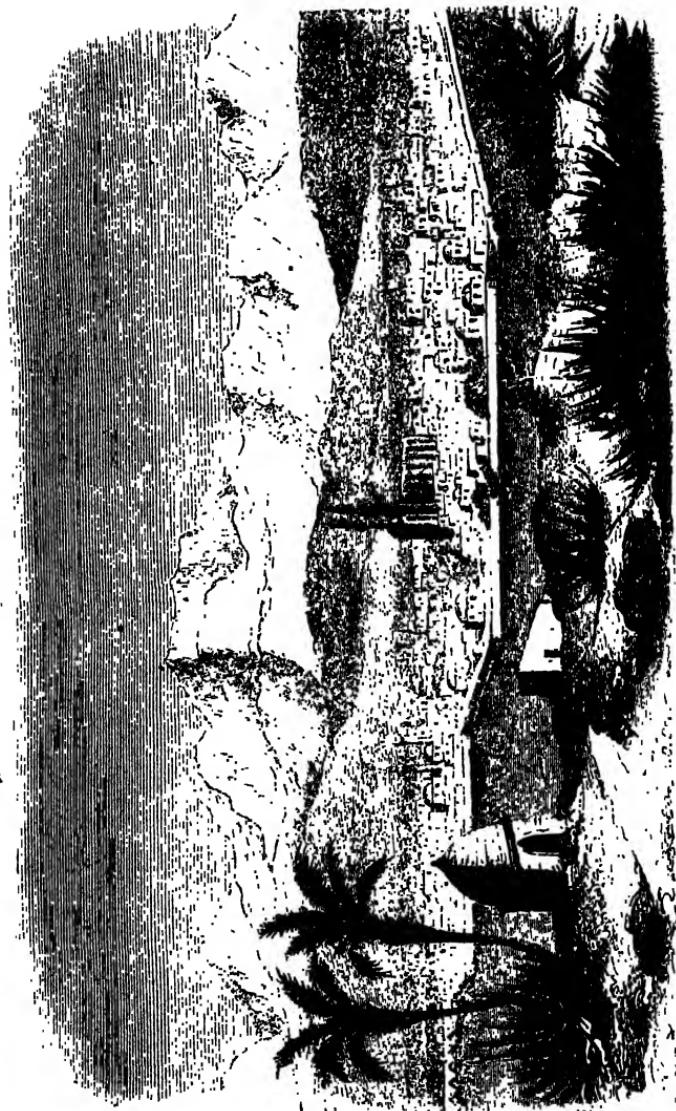
specimens, thoroughly petrified, and look round to discover the sea which left these disconsolate oysters stranded high and dry. We are in the midst of a remarkable country of hill and valley, which seems to speak of volcanic action during which the sea retired and left dry land between the Bays of Morphæ and of Salamis.

As the sun begins to feel warm we are passing on our left a little village in no way attractive, and two or three men and women approach us asking alms. Had we been on the other road to Nicosia by Athienou, similar poor creatures would have offered us a drink of water from an aqueduct which crosses the road. From the noses eaten away in some, and the fingers of others rapidly disappearing, we shudder before these sad victims of leprosy, and learn that the little village is inhabited solely by lepers, who procure themselves a livelihood by begging alms and cultivating a little soil around the village. It is a sad sight in all the different stages of the disease. Some are still comparatively fresh and fair, on others the gradual death has made considerable progress. Yet how insensible they seem to the dreadful reality. They clamour for food, and seem as thoughtless as other people.

We are glad when, a few minutes past this village,

To figure p. 907.

ANOBATA.



we find ourselves on the breast of a plateau, and see Nicosia before us, in what seems nearly the centre of a valley at the base of the rugged-peaked hills of the northern range of mountains. The view is very picturesque, and it is especially striking, because it comes upon us unexpectedly. The tall minarets over the once Catholic Cathedral of St. Sophia, the zinc roofs of the Greek churches glistening in the sunshine, and the rich foliage which surrounds all the houses, invest the first view of Nicosia with a peculiar charm. A quarter-of-an-hour's further ride brings us to the city gateway. The town is completely surrounded by a ditch and well-built fortifications. It is entered by three gateways, those of Famagusta, Kyrinia, and Morphæ. The gate of Famagusta, through which we are now passing, looks as if it belonged to primæval times. It is formed of massive rough-cut wood of about nine inches thick, and the primitive fastening is simply a large square-cut beam, fastened on a pivot to the one half of the door, and inserted, when closed, into an iron catch upon the other. When we enter the town all the beauty which we saw from the outside is dispelled. We pass along ill-paved, narrow streets, and the nasal organs rapidly attest that no attention is paid to the cleansing of the

town, and the ruined houses here and the broken aqueducts there serve as a proof that we are in the neglected domains of the Crescent and the Star. We pass with difficulty through the bazaars, crowded with donkeys, mules, and camels bringing produce, and a noisy rabble squabbling over their sales and purchases. From this troublesome crowd, after resting and refreshing ourselves, we gladly repair to the church of St. Sophia. The iron chain under which we must stoop to enter reminds us disagreeably, as it is intended to do, that this once Christian cathedral is now sacred to Mohammed. The change has affected the noble Gothic architecture as disagreeably as our feelings. The minarets blemish the external view just as the dirty mats, faded carpets, and trumpery pulpits destroyed the interior. It requires some effort of the imagination to restore the building in thought to its once solemn and sacred aspect, when during three centuries the kings of Cyprus were crowned within its walls with royal pageant. We venture, with considerable misgiving, to disturb the rest of myriads of fleas, and uncover the marble slabs on the floor which mark the graves of some of the Lusignan kings. But we are glad to get up into the minarets, and look out upon the beauties of the nature which surrounds

us. The peaks of the northern range of hills are very fantastic in their cutting. One is called Pentadacktylon, or the Five Fingers, from its resemblance to the half-closed fist, with the thumb distended. The next is Mount Buffavento, 3,200 feet above the level of the sea. On the summit of the next is the ruin of an old castle, and close



ROCK CHAMBERS.

to it the 100 chambers cut out of the rock. In Nicosia we find ourselves in the centre of a great plain, richly covered with grain, and stretching for sixty miles from sea to sea. The highest point of the southern range, 5,380 feet, is still hoary with snow, and is clothed with pines.

The next afternoon we start for Bellapais, or Dellapais, a convent of white-robed nuns, built in

the time of the Lusignans. We cross the ridge of hills by a pass near the village of Dillerno, and, after winding through wooded alleys for nearly an hour, get the first view of the fine ruins. We enter at once, passing to the left into what was the refectory. Hardly can we tear ourselves from the exquisite view which meets our eye on looking out from the windows. I will not attempt to describe it. It is not like Naples, it is not like Constantinople, it is not like the Lebanon—it is a sweet sylvan scene which speaks of peace and plenty. I doubt not that ere many months pass the whole monastery will have been restored to its pristine completeness, and will shelter British functionaries instead of white-robed nuns. On leaving it we accepted the hospitality of a very quaint but worthy man, Haggi Sava, a notable of the village, blessed with the luxury of a one-storied house in the midst of a dense orchard of fruit-trees of every kind. On another occasion, in September, walking through these orchards, I was astonished to observe the ground thickly strewn with fallen bitter oranges, and wondered why this waste. On inquiry it was explained to me that it was not worth while gathering them, for the price which they could fetch in Nicosia barely covered the cost of carriage.

My sister thought this would be a paradise of marmalade for Keiller of Dundee. The fruit-trees are *chiefly*, and in some cases *only*, valued for their flowers, from which are made deliciously fragrant waters. Caroub and olive-trees are in great abundance in this district, and our host gathers yearly from his own property 200 tons of locust-beans. Both these trees require to be grafted, else the fruit is not good, and the graft used is simply the insertion into the stem of a shoot, in the case of the olive, of what the natives call the male olive-tree; and in the case of the caroub, of an already-grafted caroub-tree. The trees grow spontaneously, and are grafted after they have attained a certain height. Our host, Haggi Sava, has grafted the worst of all his caroub-trees during his lifetime, and increases his wealth yearly by the same simple means. In the district of Paphos there are extensive tracts of wild olive-trees, which only wait for the hand of man to graft them.

I could with pleasure continue to carry the reader along with us in our pleasant tour from Bellapais to Kyrinia, thence by Lapithos to Morpha, thence by lovely Soli to the monastery of Chico, near the summit of Mount Troodos; thence to Paphos, old and new; thence, retracing our steps, to Limasol by

the ruins of ancient Curium, and from Limasol to Larnaca. We accomplished the whole tour, without any great fatigue, in twenty-one days. But I gladly leave the pleasant task to the more able pen of some equally fortunate tourist, and I hope that ere long his name and number may be “legion.”

I had some interesting conversation with the monks at the monastery of Chico, near the summit of Troodos. This monastery is the richest in the island. It shelters about sixty monks, who are not recluses counting their beads and devoted to contemplation. On the contrary, they are busily occupied with the property of the monastery—some superintending flour-mills, others administering farms: living without care, yet fully engrossed with temporal concerns. A large number of boys are attached to the monastery, from whom the ranks of the monks are recruited, and who have their time divided between a little schooling, much chanting, and all kinds of menial occupations in the fields and in the convent. Of anything like literary work or theological study the monks have none, and the consequence is that the clergy are inferior in intelligence to the upper classes of the laity. Of course there are some pleasant exceptions. During my residence in the island the Archbishop of Cyprus

was a most enlightened man, and a devout and exemplary Christian. He was quite conscious of the necessity of giving the monks a more advanced education, and was doing the utmost which his limited means would allow to secure it by the support and personal encouragement which he gave to a superior seminary attached to the Archiepiscopal Palace at Nicosia.

The monastery of Chico possesses a much revered image of the Virgin, supposed to be the work of the Evangelist Luke, who, according to tradition, was an artist. Pilgrims from all parts of the East, and especially from Russia, come to worship before this image, and considerable presents are made to it with all sorts of expectations. Married couples go there with prayers like those of Hannah of old; and on one occasion I was assured that a young lady sent 2,000 piastres to the image in order that one of my colleagues might be inspired with loving sentiments towards her.

Finding myself at Chico on a Sunday I expressed to a deacon, with whom I had become friendly, my desire to assist at the morning service. About half-past four in the morning I went to church, and found a lad reading aloud from a book which he held in one hand, while in the other he had a wax

candle. The book was the Psalter of David—a seventh part was thus read every morning. There was hardly any one in the church, and those who were there paid no attention to the reading. By the time it was completed it was daylight, and then a goodly number of people began to assemble. The priests were chanting and singing in the inner sanctuary with the doors closed, while the people were waiting without. At length my friend the deacon came out from the sanctuary, clothed in full canonicals and swinging in his hand a censer of incense. He turned and bowed reverently before the image of the cross, and then having walked down the church, diffusing the fumes of the incense around him upon the people, he re-entered the sanctuary. After a few minutes he returned, followed by the priest, and carrying a large finely-bound Bible. Turning again to the image of the cross, he held up the Bible before the priest, who kissed it, and both re-entered the sanctuary. At this point the monk Chrysanthus beckoned to me to enter by the side-door of the sanctuary, and obligingly put for me before a window to the right of the altar a large Bible, open at the lesson of the day. With this and the Book of Liturgy I was able to follow the whole service. The three liturgies used by the Greek Church are those

of St. Gregory, St. Chrysostom, and St. Basil. As the last-mentioned is the longest, it is always read on Sunday. The priest read all the prayers "mustikos," that is, to himself, kneeling before the altar; and while he was thus praying the people without were singing and chanting anthems. A little bell announced to the people when the priest had ceased praying, and the people responded "Kyrie eleison" (Lord have mercy), and crossed themselves. The deacon, facing the altar and standing before the people, then read the lesson of the day. This terminated, and the rest of the liturgy, the communion service, began. A silver cup full of wine and a platter of bread cut into small pieces were put upon the altar, before which the priest stood, with the deacon at his side. The former then read from 1 Cor. xi. 23. This ended, he asked a blessing, and after offering up a prayer he partook of the bread. The deacon then prayed, and had administered to him by the priest a piece of the sacramental bread. Similar ceremonies were gone through in partaking of the wine. The deacon then carried the cup and platter to a table at the left side of the altar, before which a few monks were assembled, who partook of the sacramental emblems. After this the monk Chrysanthus approached me, and politely asked me whether

I desired to communicate. Fearing lest some of the monks, less liberal in their opinions, might be offended, I thought it wise to decline.

After service I visited the library of the monastery. It was carefully locked up, and very seldom if ever opened except at the request of strangers. It contains some fine editions of the old Fathers, and very possibly works and MSS. of far greater interest than the monks realise.

After dinner I had a long talk about sports and kindred subjects. It is on the Troodos that the "Moufflon," generally called a wild sheep, is found. This animal is only known to exist on Mount Troodos and in the Island of Sardinia. The natives call it "Agrina." The skin and hair is like that of a deer, but it has no tail, and the horns are like the horns of a sheep, curling handsomely back. It is excessively fleet, and until rifles came into use was very difficult to shoot. According to the natives it scents man at a great distance; and there is considered to be no chance of getting near enough for a shot if the wind is carrying his scent to the moufflon. Their numbers are decreasing considerably from the improvements in sportsmen's weapons. It is hopeless to attempt to tame them even when taken small. Some thirty years ago the venison of moufflon used to be part of

every great dinner in Cyprus. Only on two occasions, however, was I able to have it in Larnaca, and then it was brought down stuffed with salt. The skins are much prized by the Turks as prayer-rugs. That of the male is the finest.

The conversation afterwards turned upon venomous reptiles, and of course upon the dreaded snake, which the natives call "kofi" (deaf). Sakellarios tells us that the Cypriotes pretend that this snake is half its time deaf, and the other half blind. From fear of it the peasants, both men and women, always wear long boots. Its bite is fatal. I had no actual knowledge of any deaths due to it during my residence in Cyprus, but I remember a man whose arm had been cut off by the shoulder to save him from the effects of a snake-bite on the hand. The haste with which the amputation was effected saved him, and for all I know he is still living in Larnaca. The monks told me marvellous stories of what they described as a stone, which they said could be extracted from the head of the snake when asleep, and which was an antidote to its poison. According to them, this material, which when asleep was concentrated in its head, becomes dispersed over the body when awake. They told me of a man in the neighbourhood who had such a stone, and

when I asked what I could purchase it for, they said I could not get it under 10*l.*, because the proprietor got large fees from people who were bit. They told me also of people who got the name of snake-suckers, and who were applied to, often successfully, to suck the bite, and thus extract the poison. These men pretend to have drunk a fluid from the snake which enables them to suck the bites without harm. This fluid was said to be procured in the following way. Immediately upon a snake being killed it is hung up in the sun upon a tree with the head down. From the mouth a liquid matter begins to drop, and it is this fluid which the snake-suckers drink. It was said to shorten their life, and to give them a peculiar colour. I was so struck with many of these details, that I noted them carefully at the time, but alas ! I lost my note-book between Chico and Limasol. A few years after I met an English doctor on board one of the Peninsular and Oriental steamers who had made Indian native traditions about reptiles his especial study, and when I told him the Cyprian belief about the snake-stone, he said he had met with the same in India.

A few particulars about the first British camping-ground in Cyprus since the days of Richard Cœur de Lion may be of interest. It has been called the

“Pasha Cheflik,” but the words ought to be transversed. Cheflik means a farm, and this farm gets the name of the farm of the pasha from the following circumstances. Some eighty years ago a wealthy pasha of Constantinople was banished to Cyprus. According to Mohammedans it is an act of the highest beneficence to give water to a town, and this pasha took pity upon the condition in which he found Larnaca. He dug pits about five miles to the west of it, and at a depth of from twenty to thirty feet found a good source. He led the water at his own cost by covered canal and aqueducts to Larnaca, and thus provided the water which our troops relished so much at their camping-ground. In the letter of a newspaper correspondent the aqueducts near the ground are called Roman, but this is a mistake. The worthy pasha was a practical man, and from fear lest his beneficent work should be neglected after his death, he established a farm in the neighbourhood of the watersource, the revenues of which he assigned in all time coming for the repair of the wells and the preservation in good condition of the watercourse of Larnaca. This farm is known as the Cheflik of the Pasha. By abuse its revenues have latterly been turned from their original destination, and now benefit

an heir of the pasha in Constantinople. The act of dedication is, however, perfectly explicit, and was translated to me frequently by Mr. Elia Fatullah, who worked nobly with me, and after my departure, in connection with the water-supply of Larnaca. It was remarked in a correspondence from Larnaca that some mischievous people from time to time cut off the water-supply. The mischievous people invariably are the lessees of the farm, or others, with even less right, along the course of the canal, who turn the water into the fields during the night to water their cotton or vegetables.

Game is abundant in Cyprus, especially in the neighbourhood of Paphos. But the sport will not be fully enjoyed until a few shooting-lodges have been erected. I would suggest putting up a shooting-lodge at Laco Franca, some hours before reaching Old Paphos, on the road from Limasol. Near Paphos, and at Tricomo, beyond Famagusta, franco-lins are got, but their number is yearly diminishing from want of protection. The male francolin is a beautiful bird akin to the pheasant. I succeeded in getting home for Lord Lilford a male and female bird, both of which, if I remember right, lived for some time in his preserves. The chief difficulty in

transporting them is in preventing them from injuring their heads. They are exceedingly timid, and upon the least alarm spring upwards. If they strike their heads against any hard surface, a few minutes suffice to make a wound from which death is certain. I found the best protection by drawing across the top of their cage a piece of cloth which had not sufficient play to allow the head of the bird to reach the roof.

The hares of Cyprus are especially good and abundant. The partridges are not red-legged, and are deficient in delicacy. Woodcocks come down into the plains when snow is on the mountains. Quails are abundant in many places. I remember Captain Wild and Lieutenant Fitzgerald, of H.M.S. *Racoon*, bagging eleven brace in the garden of the Cheflik of the Pasha in a couple of hours. •

Before concluding this chapter I may add a few words on the climate. The island is very commonly called unhealthy, but I object to the expression until I know what is meant. If it is meant that Englishmen cannot go out there without considerable risk during the summer months of catching fever and ague, I admit its correctness. But to what country, with the thermometer generally about 90° in the shade, can Englishmen,

with their national love of heavy eating and alcoholic liquors, be sent without incurring a considerable risk of sickness of some kind? A large portion of those who go to Cyprus will enjoy as good health as they can hope for in any country. Further, I object to blaming the climate for evils which result from defective sanitary regulations, and especially from the over-crowding, without previous preparation, of towns without sewers, without street-cleansers, surrounded by stagnant pools and all that the laziness and indifference of man can accomplish to infect the air. I must judge of the healthiness or unhealthiness of the climate from its effects upon those who, from long usage, live in accordance with its requirements, and who inhabit places free from exceptional and removable disadvantages. Judged by this standard, the climate of Cyprus cannot be declared unhealthy. It is inhabited, as it has been from time immemorial, by a perfectly healthy and robust native population, free from all serious sickness, and living to a hale old age. The climate of which this can be said cannot be called unhealthy. Facts, however, often carry more conviction than reasoning, and it is a fact that I lived in Larnaca, and went about the island summer and winter during nine years, and never enjoyed better health anywhere. My sister

spent four years there with a similar experience. The consular changes which I witnessed during my residence there were of three French consuls, three Italian consuls, three British vice-consuls, two American consuls, and the only casualties amongst them were the death of a French consul from cholera and of an Italian consul when absent from the island. All the others, although disgusted with an inactive life destitute of social resources, left the island in perfectly robust health, and never suffered from any serious sickness. Of the pernicious fevers recounted by Dr. Clarke, who spent ten days in the island, I can only say that I never heard of them during my residence, although they may have existed before my arrival.

The fever common to Cyprus is quotidian intermittent fever or ague. The premonitory symptoms generally are lassitude, a peculiar whiteness in the extremity of the finger-nails, and debility about the knees. Nearly all chills and derangements of the stomach produce this fever. Exposure with insufficient covering to the dews of evening or the low temperature of the early morning are a very common cause of chills; and unripe fruit, especially cucumbers and musk melon, are frequent causes in summer of a derangement of the stomach. The patient

suffers first from a feeling of coldness, which produces a convulsive shaking, and then from excessive heat and feverishness, which passes off in a profuse sweating. During the cold fit everything should be done to produce heat, and during the hot fit to produce perspiration. Great care must be taken not to check the perspiration. After a profuse sweating the temperature of the body falls and the patient will soon feel perfect relief. It is then that he must actively attack the disease with quinine. Anyhow taken, either in coffee or in pills, twenty grains (that is the weight of twenty grains of wheat) should be divided into five portions, and four of the portions taken with an interval only of half-an-hour if the patient is strong. In nine cases out of ten this will thoroughly kill the fever. The fifth portion should be taken the next morning, or a few hours before the attack came on the previous day. Many people never succeed in killing the fever, because they take the doses after too long intervals, or from the use of bad quinine. If the attack has been the result of a derangement of the stomach, which the patient can easily discover, as soon as the fever is killed a purgative medicine should be taken; but care must be observed that the strength of the patient is not too much impaired.

There is nothing in the least dangerous in the attacks, although when under them the patient looks and feels very miserable.

Of itself exposure to the sun will not give fever, but exposure to the sun without proper protection for the head will produce sunstroke. This brings on a high state of feverishness, and generally delirium. The best remedy is ice at once applied to the head.

Watchfulness and proper precaution is the best preventive against intermittent fever and sunstroke. Excessive exertion is imprudent. All ices are to be avoided, they can only safely be indulged in when the body is perfectly cool, and even then, they must be taken very slowly. My experience was that all cold drinks and too cool clothing are unsuitable to the climate of Cyprus. I had to avoid linen clothing from a tendency to catch a chill producing dysentery. This chill came upon me when I sat down in the cool day breeze, with the pores of the skin opened from perspiration. I found light flannel or tweed clothing the safest, with a silk "ceinturo" round the waist. Wearing this "ceinture" I could dispense with a vest, which is a great relief. He will suffer least in the long run who bears patiently with the heat, and neither increases it unnecessarily nor tries

to drive it out of him unnaturally. For the dysentery which chills brought upon me, I found a glass of good Commanderia wine taken after coming from stool was better than brandy, and generally sufficient. Life under canvas and sleeping on the ground or without good cover from the dews are both to be avoided. Inactivity and a dull life predispose to fever. I never had a thorough attack, and when I felt the least premonitory symptom, a free perspiration after a good gallop and a pill of quinine sufficed to put me all right.

CHAPTER XV.

ARCHÆOLOGY.

CYPRUS has of late years been a very rich mine to the antiquarian. Many centuries ago all the tombs of the Roman era, built with cut stones and above ground, were rifled ; and although the walls of many still exist, little of value has been found on searching them. But it is not so with tombs of more ancient epochs. They were pierced in the hill-sides or cut out of the rock, and in both cases were carefully closed. With all pagan nations the rifling of tombs was considered a sacrilege most severely punished by the gods, and many tombs contain inscriptions invoking the most terrible punishments upon those who may dare to disturb the repose of the dead. It is doubtless because of this sentiment of respect for tombs that treasures like those of Troy remained untouched during many generations, though their existence must have been known. Thus in Cyprus we see that the Romans respected the tombs

of the Cypriotes and Phœnicians who preceded them ; and not only were the tombs respected, but in most cases the temples also. The shrines of Aphrodite could not but be venerated by worshippers of Venus, and the adorers of the Greek Hercules bowed with respect before the Phœnician *Melkarth*. It was Christianity which inaugurated the era of temple-spoliation and tomb-rifling. Monuments which had escaped unharmed for more than a thousand years, and had been respected during numberless struggles for loot and dominion, were ruthlessly thrown to the ground and chopped into pieces by the Christians of the days of Constantine the Great. Every article of value was carried off, but objects simply of art or instruction were left buried in the mounds of débris which these excited fanatics created around them. Thus the ancient temples of Cyprus, with most of their contents mutilated, lie buried beneath nine to fifteen feet of earth since the fourth century of our era. The tombs of all beyond the Roman era were spared because they were unknown.

Some thirty years ago the interesting bas-relief which Sargon presented to the Cyprian princes in the eighth century B.C., was uncovered in a garden near Larnaca. I have heard that it was offered to the British Museum, but only £20 was offered for it.

The Berlin Museum was more intelligent, and secured the monument for about £50. It is still the most valuable of all Cyprian statues, being in admirable preservation, and bearing upon itself its own history in a long cuneiform inscription. Some time afterwards, on a hill-top near the ancient Idalium, there was found what is known as the bronze tablet of Dali, a beautifully perfect inscription of thirty lines and some 1,300 letters in Cyprian characters. This precious relic, still unique of its kind, was acquired by Mr. Peritie of Beyrouth for the Duc de Luynes. The same gentleman, certainly the most intelligent and successful collector of antiquities in Syria, continued to make further acquisitions of Cyprian antiquities; and it was these acquisitions, in inscriptions and coins, which directed the attention of the Duke to the Cyprian writing, and afforded him the opportunity of revealing to philologists the interesting fact that the Cypriotes had a writing of their own. There was no key to it, and it was not extraordinary that the conjectural readings of the Duke, made in such utter obscurity, were afterward found entirely erroneous. In a group of five letters, often found in inscriptions, and upon nearly all the coins which bore Cyprian characters, the Duke thought he could with assurance read the word "Salamis," and with this

key he attempted further readings. While philologists were studying in France and Germany, explorers were adding by their researches to the number of Cyprian inscriptions. Count de Vagne and M. Waddington (the latter the distinguished French Plenipotentiary at the recent Congress of Berlin) visited the island upon a scientific mission. They found a considerable number of interesting objects, and amongst them a fragment of stone bearing five letters in Cyprian characters and six in Greek. The Count at once identified it as a bi-lingual inscription, and for long hoped it would prove the much wished-for key to the Cyprian writing. But it did not ; the inscription was carelessly cut, and after much patient study no positive knowledge was arrived at. Shortly after a peasant brought me the handle of a little spoon in silver upon which I was delighted to find a beautiful though short inscription in Cyprian letters. This acquisition led me to investigate the conclusions of the Duc de Luynes, and from that I was drawn to study closely the ancient history of Cyprus. It was in vain that I tried to penetrate the mystery of its writing ; but I felt convinced that the key of the Duc de Luynes was a false one. I conjectured that the word read by the Duke as Salamis was king or kingdom, but I could not pretend to do more than con-

jecture. My friend the French consul, Mr. Ceccaldi, then entered the field as an explorer, and was fortunate in acquiring several very interesting pieces, which were ably described by his brother in the *Revue Archæologique* of Paris. My own little collection was increasing. I was fortunate enough to acquire for £4 10s. a lovely coin in gold of the Evagorean dynasty, for which General Fox at first sight gave me £80, and never ceased to thank me. I bought it only for its artistic beauty, but it turned out to be unique, and remains so to this day. In 1868, after a torrential rain, some peasants of Dali were passing along the base of a hillside to the north of their village on the summit of which is a well which gets the name of Laksha Nicoli. They found, evidently washed down from the hillside, a few pieces of ancient pottery in perfect preservation, and one of them representing a duck. The peasants at once thought that more might be found where these came from, and they set to work to turn over the ground on the hillside. To their surprise they got into tombs, and extracted pieces of pottery in great number, and some lances in bronze. News of the discovery soon spread, and as the villagers were in much distress, having lost most of their crops from the ravages of locusts, they repaired in great numbers to the pottery-diggings.

The Sunday after, when walking with Mr. Pierides (who was my coadjutor in all connected with antiquities, and who was my instructor from his superior, nay, very exceptionally profound antiquarian and philological knowledge), I heard of these discoveries and without loss of time we arranged to send an intelligent *employé* to the seat of the find, with orders to acquire some objects and send them for inspection. This agent found Mr. Ceccaldi already on the spot. The objects were new and varied, and nearly all of them came to Mr. Ceccaldi or myself. This mine led to the discovery of many more, and the peasants of Dali came to spend all their time in searching for tombs and rifling them. The number of objects increased, and so did the purchasers. My friend Mr. Sandwith, the British vice-consul, began to acquire, and after him another friend came into the field, who, although he began last, was destined to carry on his explorations longer than any of us, and with the most brilliant results, I mean, the American Consul-General de Cesnola. The novelty began to pass away, and yet new arrivals came to us daily. Our houses became like earthenware shops. The pieces found might be counted by tens of thousands, and the tombs opened by thousands. The peasants of Dali attained a proficiency in tomb-finding quite extraordinary, and,

unfortunately for the purchasers, became knowing in the value of the pieces. They were led chiefly by two men, the one, Hasen, a Turk of Dali, who became attached to the American Consulate, and the other old Hagge Georgi, the finder of the "Tablet of Dali." The former had an extraordinary aptitude for such work, and, guided by the intelligence and perseverance of General Cesnola, his discoveries were certainly the finest made in Cyprus. The latter was chiefly my man, and had wonderful luck.

One day in 1869, just as I was getting tired of the pottery and glass finds, Hagge Georgi sent me a pressing request, that I should come at once to Dali because he had made some wonderful discoveries. It would be a long story to tell all the difficulties I experienced in the new work put upon me, but it proved a pleasant change in my antiquarian amusements. A temple had been discovered at Idalium, with its ancient contents, nine feet underground, and I determined to uncover it in a systematic way. The recompense of my labour was far beyond my expectation.¹ One piece of stone alone which came to my hand I would not have exchanged for all the treasures of

¹ See a communication to the Society of Biblical Archaeology, published in its Transactions, 1871, with facsimile of stone.

the tombs of Cyprus.¹ It had a bilingual inscription in Cyprian and Phœnician characters which has proved the key, and a sufficient one, to the Cyprian writing. And it was a most curious coincidence that the first word in the Cyprian text upon that stone was the group of five letters which the Duc de Luynes had read as Salamis. Equally strange was it that that word was the only one which was repeated in the Cyprian text, and that in the Phœnician, similarly only one word was repeated, and that word was "king." To the late Mr. George Smith is due the honour of discovering that the group of Cyprian letters was pronounced basileus; and by his persevering studies and the learning of Dr. Birch great progress was soon made in the decipherment of the Cyprian writing. But it was reserved to the late Dr. Brandis to bring the whole of these discoveries into systematic order, and to publish them in a connected form. To the importance of these discoveries in clearing up much that seemed dark of the ancient history of the island I have already referred in the opening pages of this volume. Besides this precious bilingual

¹ See a narrative of my excavations and observations, by R. S. Poole, Esq., published in the *Transactions of the Royal Society of Literature*, vol. xi. part i., new series.

stone, and several Phœnician, Cyprian, and Greek inscriptions, a large collection of statues and two treasures of silver coins¹ belonging to the early periods of coining were found in the temple. The inscriptions, the coins, and the best preserved of the statues are now in the British Museum. Shortly after I had finished the excavations at Dali, my men found another temple at Pyla, which was also carefully uncovered, but with much inferior results. It was the turn of my friend General Cesnola to have announced to him, in 1870, the discovery by his men of large statues near Athienon, which could only belong to a temple. Ten days later another temple was struck about 800 yards distant, and the contents of both became afterwards known as "The Temple of Golgos," and are now in America. Both temples were rich in statues, which were very perfect in their preservation, and many are most interesting as specimens of archaic sculpture. The second temple contributed a number of Cyprian inscriptions.

In 1864 the family of Count de Maricourt (then French consul for Cyprus) was in the habit of making an evening promenade towards the Salt

¹ See a communication to the Numismatic Society of London, 1871, and published in its journal, for a detailed account of these treasures.

Lake, about a mile from Larnaca. One of the party turned up in the sand a diminutive statue in terra-cotta, and this find led to further investigations. Other pieces were discovered close by, and daily, during several months, the party of ladies and gentlemen might be seen repairing to the spot to turn up statuettes just as others go to pick wild-flowers. In a very short time the family had formed a considerable collection, including some exquisitely beautiful pieces. For some time the ground was respected by courtesy, and we satisfied ourselves with admiring the pieces when they were found. But this was not long the case. Many idle workmen went there to search, and for at least seven years they never searched in vain. The objects found were in terra-cotta, and generally of the later Greek and Roman epochs. In 1870 five young men were digging for statuettes in these same sand-hills, when one of them came upon a bronze vase. He raised it. It broke in his hands, when, to his amazement, he saw shining coins run out of it. His companions had not perceived what had taken place, and his first impulse was to cover it up till he was alone. He did so; but a short time after his anxious curiosity overcame him, and he turned the earth back to see if all was still there. This

time one of his comrades caught sight of the shining metal, and concealment was no longer possible. The contents of the vase were divided amongst the five, each taking a handful at a time. They went home with their prize and kept it quiet for two days. But the wife of one of them, in her joy and fear, could not contain the secret. She went and told it to Mr. Pierides, who came and told it to me. In a few hours we obtained possession of about 600 gold staters of Philip and Alexander the Great, for an equal number of Napoleons. Still this was not all—some had been kept back—and it was not until after several months that we acquired the whole find with the exception of about 100 pieces. All were in good condition, some quite beautiful, just as they had come from the mint. I disposed of five hundred of the common impressions at Constantinople. I parted with fifteen beautiful pieces to the Duke of Sutherland, and the choicer types I carried to England to compare with those in the British Museum. By the kindness of Mr. Poole a thorough comparison was made, and it was found that ninety-nine types in my possession did not exist in the collection of the British nation.¹

¹ See a communication to the Numismatic Society of London, 1871, and published in its Journal for 1871.

Thus five young men who were working in the hope of gaining a shilling or two a day stumbled upon a treasure which brought them about 800*l.*

Such is a brief account of the chief archæological finds up to the time of my leaving Cyprus in May of 1872. Some three years later General Cesnola discovered a most interesting and extremely valuable collection of ancient ornaments and vases in tombs at ancient Curium, a full account of which, as well as of his other discoveries, he gave to the world in a handsome volume published last year. In extent and value his discoveries can only be rivalled by those of Dr. Schliemann, and his persevering efforts and indefatigable exertions richly deserved the success which he attained.

Doubtless much is still to be found of archæological interest in Cyprus, and happily all impediment to its discovery is now removed. Of all the consular body at Larnaca the British Consul was the only one who was unable to obtain from Constantinople a firman for excavating. I applied officially to the British Embassy, and privately to Mr. Pisani, but the answer was that as the Porte itself had the intention of forming a museum no firman could be obtained. Of course the British Embassy, sacredly respecting Turkish rights, was bound to accept such

an excuse. The American Ambassador laughed at it, and year after year his consul's firman was renewed. Fortunately my position in the island sufficed to secure that I should not be molested, and when the governor told me one day, during excavations at Dali, that he ought to stop me because I had no firman, I answered him jokingly that he needed a firman to stop me, which he had not. The shipment out of the island was attended with considerable difficulty, but it was somehow managed. *Cela se fait, mais ne se dit pas.* One colossal statue from the temple at Pila, however, seemed destined to become Turkish property. It was about seven feet high and of a great weight. An Austrian frigate whose captain was an enthusiastic antiquarian was in the roadstead at the time. In conversation, I spoke of my statue and the change of proprietorship which was probably in store for it. He at once offered to remove it if I would sell it to him. A nominal price of a few pounds was arranged, and he engaged to remove it after sunset. About eight o'clock the frigate's pinnace came ashore at a jetty close to my house, and half-a-dozen sailors landed out of it a powerful stretcher. This was carried into the courtyard of my house. The gate was closed. The statue was laid upon the

stretcher and a coarse sheet thrown over it. The sailors, without any ado, carried off their load and passed the custom-house guard, who remained impassive, probably wondering whether it was a dead or drunken man who was being carried off by his comrades.

CHAPTER XVI.

ROCK TOMBS AND THEIR CONTENTS.

IN describing the tombs which were opened in Cyprus and the objects which they contained I will quote what I wrote in 1872, when all their peculiarities were fresh in my memory:—"The great majority of the tombs were cut out of limestone rock on the sides of hills or upon gentle eminences. Internally their dimensions were generally about six feet in length, five feet in breadth, and three to four feet in highest height. They were in shape like the half of an egg, cut longitudinally, and were entered from an aperture against which a stone slab was placed. This aperture was frequently led to by a gently ascending passage cut in the hill-side, which apparently had been filled up after the body had been deposited. The peasants did not take the trouble to clear out this passage in their 'excavations,' but dug a well which led them at once down upon the closed aperture. When the discoverer removed

the stone slab which was against the aperture he saw before him the contents of the tomb. If the rock was soft the tombs were filled with a considerable quantity of débris from the roof; but when the rock was hard the whole contents of the tombs were seen at a glance. In some of the oldest tombs the bones of the dead were lying in a heap and not stretched out, with portions of the skull lying amongst the arm and knee-joints. My impression is that in these cases the body had been placed in the tomb in a sitting posture. In the later tombs the body was stretched out, and in tombs of the Ptolemaian and Roman epochs the bodies were sometimes laid out upon raised couches cut out of the rock. The body had round it vases in pottery, large and small, and in many cases the small vases were found to the number of forty or fifty inside a large one. The earliest tombs presented one peculiarity. They frequently contained lances in bronze, little terracotta figures of a nude goddess, armed warriors standing in chariots, and quaint representations of men riding upon horses. A common open earthenware lamp was found in tombs of all the epochs, the same which is still in use in peasants' houses of the poorer class. From some tombs of a very early period, in which lances were found, a considerable

number of gold earrings were obtained, most interesting because of their extreme antiquity. Some were of plain gold without any ornamentation, the pendants of others represented the skeleton of a ram's head. I was struck with the resemblance of this representation to the same skeletons which even to-day may be seen hung up over anything prized as a protection against the evil eye, and asked myself whether these earrings may not have been designed as a similar protection.

"A remarkable change comes over the tombs at a particular period, which I fancy to be about b.c. 300, when the influence of Greece under the Ptolemies became predominant. The tombs preserve their ancient shape, but the small vases and dishes in pottery give place to phials and small plates in glass. The lamps in tombs which contained glass were no longer the common open ones to which we have referred, but covered lamps, the wick being passed through a hole. On the cover there was generally an ornament of some kind, and sometimes human figures or the figures of animals. Even when these lamps were used by the rich the poor continued to use the common open lamp, for alongside of tombs with the covered lamps others were found with the open ones; but the peasant excavator never con-

tinued his search of a tomb in which he found an open lamp. He immediately declared it to be the tomb of a poor man, in which nothing of value would be discovered.

"An explanation of this change in the contents of the tombs from pottery to glass may be found when we consider what purpose these vases served. My impression is that the longer vases were the empty vessels in which offerings to the dead had been served up, and that the friends of the dead either carried these offerings to the tomb, or at least carried and deposited the emptied vessels. Thus the greater the number found in the tomb, the greater had been the respect paid to the dead. The tiny vases doubtless contained precious ointments, sweet oils, and scented waters. Their contents would be poured over the decaying and putrefying body, and the empty vase left in the tomb. How otherwise can we account for the enormous number of large and small vases, often exceeding a hundred in one tomb, identical in shape, and all empty? When the intercourse with the outer world became more extensive, and the luxuries of countries more advanced in refined tastes were sought after, the tiny vase of pottery made in the country gave place to the glass vase of ointments which was imported from abroad. The offering of

meats to the memory of the dead is still a religiously observed custom in Cyprus; even the poorest consider it a sacred duty, as the following instance will exemplify. A small boat containing four men was run down by an Austrian steamer. All were drowned, and amongst the number was the father of a young family. I sent to the poor widow a small sum of money by the hand of my boatman. When the brother of the deceased heard that my boatman had given the money to the widow he complained bitterly, saying it ought to have been given to him to provide offerings for the dead. The offerings generally consist of cooked 'Burghel,' a coarse ground wheat. These offerings are distributed at the *cafés*, and to any passer-by. Upon the anniversary of the death of the deceased the offerings are repeated.

"With the glass vases, which were all Greek or Roman, jewellery of all kinds, such as rings, earrings, and bracelets in gold and silver were found, some of very exquisite workmanship. Frequently copper coins of the early Roman emperors were found with such jewellery, showing that some of the tombs belonged to the Roman era. Much of the glass was beautifully iridised, and of very elegant form."

At the request of Professor Lepsius of Berlin, I selected a small collection of ancient Cyprian pottery

for the Berlin Museum, and on the 7th of March, 1872, that distinguished Egyptologist wrote as follows :—

“The pottery extracted from the thousands of tombs opened during the past few years in Cyprus may be divided, in my opinion, into two categories : First, Cyprian allied to Greek ; second, Phœnician. In the first category I include objects the work of potters belonging to the native population of the island, and distinct from the Phœnician element which largely settled in it. This native population I describe as allied to Greek, to indicate a very marked and unmistakable affinity to the great Javanian family. The earliest specimens of the pottery of this people are represented by the pieces marked Cypriote A. With that pottery were found lances and other instruments in bronze. The vases of this class are distinguishable by their fine paste of a bright red colour. No colours are used in their ornamentation, which consists only of incised lines apparently made with a sharp instrument before the vase was baked. This absence of colouring upon the vessels, the presence of lances in the tombs, and the rude simplicity of the forms indicate a very high antiquity, perhaps not later than the ninth century B.C. The later specimens of this

class of pottery are marked Cypriote B. Upon the vases of this later type the ornamentation is coloured, and is chiefly in concentric circles. Like the class Cypriote A, this pottery is characterised by the beautiful finish and tint of the paste, which is an evidence, to my mind, of the connection between the pottery marked Cypriote A and B. But stronger evidence still will be found in comparing the piece marked Cypriote A, No. 1, and any piece with concentric circles in Class B. The ornamentation of the former piece is designed to effect, as well as was possible with the hand, the concentric circles which appear in colours upon the latter pieces. I could adduce many other specimens to demonstrate the same peculiarity. That the pottery marked A is older than that in the Class B, is proved by the circumstance that none of the latter is ever found in tombs containing the former. There is also evidence that the latter type continued during a considerable period—probably some centuries—and gradually increased in beauty and elaboration, the ornamentations rising from simple circles and patterns to representations of birds, animals, and lastly of men and scenes. I incline to conjecture that the most elaborate and highly perfected of these vases belong to the prosperous and extravagantly

luxurious epoch of the later members of the Evagorean dynasty.

"The pieces of pottery which I have marked Phœnician A exhibit the class of pottery which was found in tombs supposed by me to be Phœnician. From the fact that the cemeteries containing this pottery were invariably separate from those of the class which I have called Cypriote, and that no mixture of the two kinds of pottery was ever found in the tombs, it is evident that they belonged to a distinct family or race, and I am led to suppose this pottery to be Phœnician from two circumstances. First, from the position of the cemeteries, being in most cases situated where a Phœnician element of population was known to exist; and second, from the presence amongst the objects found of certain peculiarly shaped vases (marked Phœnician A, No. . . .¹), specimens of which, according to Dr. Birch, were found at Tyre, and were considered to be of Phœnician origin by that most competent judge of pottery." (These vases were like two œnochoi joined together, with one end of the handle attached to each.) "My suppositions have been further confirmed by the discovery lately in a tomb of this class of a small figure (marked Phœnician A,

¹ I regret that in my notes of the letters the numbers are not given.

No. . .) which it will be admitted strongly indicates an Asiatic origin. Further, in view of the clear distinction which is apparent between this pottery and that classified as Cypriote, to what people can we, with more probability, attribute the new type than to the Phœnician settlers, who were numerous in the island? Lances and instruments in bronze were found with the pottery Phœnician A, as was the case with the pottery marked Cypriote A, and for this reason I should be disposed to assign to both these classes of pottery a nearly equal antiquity. The finest specimens of this early Phœnician pottery are remarkable for the thinness and brittleness of the clay, and for the high degree to which they have been fired. The specimens marked No. . . will serve to illustrate these characteristics, and I may add that they are quite unknown in the Cypriote pottery. This peculiar manner of baking and firing would appear to have been the *spécialité* of the Phœnician potter, while the highly-coloured and fine-surfaced red paste was that of the Cypriote. It is also worthy of remark that the Phœnician potter was fond of representing animals, such as bulls, &c., in the form of his vessels, while few if any such forms are found in pottery of Cypriote A. This Phœnician class of pottery appears to me to deserve especial attention, as it presents

various characteristics quite peculiar, and, strangely enough, not found in pottery of a later time. The bowl No. . . is handsome and well-formed, and by a small reflect upon its upper edge it will be observed that its cream-coloured surface is a coating upon a dark-coloured paste. Colours, chiefly dark-purple, are used in ornamentation, but the ornamentation is of the simplest kind. While the Cypriote potter was ornamenting by incised lines, the Phœnician knew how to use colours. We might therefore conclude that it was from the latter that the former acquired the art of ornamenting vases by colours, which is besides highly probable, for at that early period Phœnicia was the medium through which all the great advances in knowledge and arts passed from the East to the West.

* We can trace later and more advanced types of Phœnician pottery by the cemeteries in which the objects were found, but the distinctions between the later Cypriote and the later Phœnician are not so clearly marked as that between the older types. This may be accounted for by the greater fusion between the Phœnician and Cyprian races—a fusion which probably increased rapidly after Tyre lost her greatness and independence in the beginning of the sixth century B.C. Then it was natural that patterns and

forms should be employed indiscriminately by Phœnician and Cyprian potters, and that purchasers should buy indifferently from either of them. No lances or other weapons in bronze were found with the later Phœnician pottery, and I ought to have noticed the same thing in connection with pottery Cypriote B. The question naturally arises, What led to the total cessation in the interment of these instruments, and when did they cease to be interred? Was it when the island fell under foreign domination?"

CHAPTER XVII.

ANCIENT COINS.

THE coinage of Cyprus is of the very highest numismatic interest. The treasure of coins which I uncovered at the temple of Idalium has not yet received all the attention which it deserves, for these coins undoubtedly form the farthest back links in an almost complete chain of Cyprian coinage. In a paper read to the Numismatic Society of London in 1871 I remarked that the treasure "Represents a large Cypriote currency, probably of seven, certainly of six, different kingdoms of the island, extending in an unbroken series from the time of the punchmark for reverse till such a proficiency in the art had been attained as is demonstrated by a well-executed and ornamental reverse." And again, "In the former (one part of the treasure) we have six different types of coins whose Cypriote origin is attested by legends

in Cypriote characters, and a seventh which, although bearing no legend, seems also to be Cypriote. It contains three different types of coins with Phœnician legends, and seven specimens of the early Athenian tetradrachm. In all, I have been able to distinguish forty-eight varieties of coins varying, with four exceptions, from size six to eight of Mionnet." In the latter (second part of the treasure), "only one Cypriote type of coin is found, while of the three Phœnician coins contained in the former, two are found in the latter. . . . It is also interesting to remark the relative proportions of the different coins. They indicate a duodecimal computation, which is confirmatory of a statement in Smith's *Dictionary* upon 'Pondera,' where it is said, 'The division of the day into twelve hours, which Herodotus expressly ascribes to the Babylonians, is not only a striking example of this (the duodecimal computation), but a fact peculiarly important in connection with the idea that the measurement of time by water led to the Babylonian system of weights,' which the writer before had said, 'passed from Assyria to Phoenicia; we may now safely add that the same system passed from Phœnicia to Cyprus.' It will be a curious

coincidence if the Cypriotes are again, after 2,300 years, to become accustomed to a duodecimal currency of twelve pence to a shilling.

After the silver currency represented by this treasure, a gold currency was introduced into the island, and we have a beautiful coinage of both gold and silver during the Evagorean dynasty. In the treasure of coins of Philip and Alexander the Great before referred to I think one gold coin belongs to Cyprus. Certainly we have a large silver coinage, and a few beautiful gold coins belonging to the Ptolemaian era; and of the Roman era the varieties are extensive. There are thus all the elements in existence for a complete study of coinage in Cyprus from the earliest times. It is only when thus treated as a whole that we shall attain to an accurate comprehension of the epochs to which the earlier types belong. It will I think be found that Cyprus was as early a proficient in the art of coining as Greece proper, or any kingdom of the West, nay, being closer to Tyre, the great commercial emporium of those days, it would be in no way extraordinary if she was a little ahead of them. Has there not been a tendency on the part of numismatists to forget the part which Phoenicia played in the intro-

duction of a monetary medium? Her fall as a great nation occurring so shortly after the introduction of coins of a fixed value may easily have led to her influence being lost sight of by ancient writers on coinage.

CHAPTER XVIII.

MY FARM IN CYPRUS.

IN a Censular Report upon the "Industrial Classes in Cyprus," I expressed the opinion that "Capital administered with practical knowledge, economy, and temperance would certainly find a handsome return in agricultural enterprise in Cyprus," and I have reiterated this opinion in a preceding chapter. I feel deeply conscious of the responsibility which is assumed in the expression of it, and consider it my duty in a matter which may affect the fortunes of others to show without reserve the grounds upon which it is based. My conviction was not arrived at upon hearsay, nor upon what seemed to be possible results, but upon actual personal experience, practical matter-of-fact returns in hard cash, during a period extending over ten years. I admit, however, that the majority of similar experiments in other parts of Turkey have proved a failure; but in almost all cases the cause of failure

was unconnected with the quality of the enterprise itself. And I have the more confidence in my favourable opinion, first, because I freely admit that I did not personally possess the important qualification of practical knowledge; second, because I could not carry out as fully as I felt conscious was necessary the essential principle of strict economy, seeing that I could only devote to the pursuit the leisure hours of a fully-occupied business life; nay, only a part of these leisure hours, for they were also shared by antiquarian researches and works of public utility; third, because my experience was made upon a farm very inferior to the general run of farms in Cyprus, with a soil very inferior in fertility to what may be had in abundance. The situation of Pyla was convenient to me on account of its proximity to Larnaca, and because it afforded me the benefit of a summer residence; and for these reasons alone I selected it.

I propose to give the results of my farming operations in as clear and succinct a form as possible. Though they were upon a small scale, they may serve as an index to what may easily be done on a larger.

The farm of Pyla, which I leased for ten years, is about six miles from Larnaca. It consists of

about 1,000 acres of arable land, of which only sixty were what are called livadia lands, that is lands capable of producing summer crops without artificial irrigation. It possessed a perennial source of water, capable of watering seven to ten acres of cotton land. The farm had been thoroughly neglected by previous tenants, and when I received it only sixty-five acres of poorly ploughed land were ready for sowing. As my only object was an interesting pastime, though I had no intention of losing money over it, I began work with only four pairs of bullocks, purposing to increase the number gradually as my arrangements progressed. My first farm-steward was a Nubian, formerly a slave, who had worked the land long years before under his master. He was honest, and thoroughly understood the work of farming. Upon his death I engaged his son, who had all the good qualities of his father. Thus there was no exceptional capacity brought into play either in master or steward. All my ploughmen were natives, some Mohammedan and some Christian. My bullocks were the best that could be got in the island, capable of doing good work. Of the ten years during which I held the farm, two were years of exceptional disaster from drought, such as old men had not remembered. During four

we were afflicted by locusts (an affliction which ought never more to be tolerated), and only two years out of the ten were really good years. Nature, therefore, was in no way propitious to me. Up to the fourth year all was outlay, clearing ground, thoroughly manuring the cotton land, and lightly dressing some of the best grain lands. By the fourth year, with four pairs of bullocks, I put under seed 72 acres of wheat, 117 acres of barley, 6 acres of beans, 27 acres of cotton land; and by native associates 30 acres of wheat, 26 acres of barley, 18 acres of cotton.

My outlay at that time amounted to 125,000 piastres, say 1,150*l.*

In the fourth year I increased my bullocks to five pairs, and in the fifth to six pairs. By the seventh year my sowings reached, by my own bullocks, 128 acres of wheat, 124 acres of barley, 6 acres of beans, 1 acre of oats, 27 acres of cotton land. By native associates: 73 acres of wheat, 78 acres of barley, 18 acres of cotton.

My arrangements with native associates were that I gave the land and seed, and we shared the produce equally.

The last year of my lease my sowings were, by my own bullocks: 262 acres of wheat, 202 acres of

barley, 1 acres of beans, 27 acres of tares, 25 acres of cotton land. By native associates: 135 acres of wheat, 22 acres of barley.

My bookkeeping was perfect, and in it was the secret of my control as to results. The rent which I paid represented fully five per cent. interest on the value of the farm, and upon all the capital which I invested interest was debited to the farm at eight per cent. per annum. By the seventh year (the sixth had been a year of drought) I had covered all expenses and had 210*l.* of clear profit, and by the end of the tenth (after another disastrous year of drought) the clear profits amounted to 901*l.* My outlay at its highest point only reached 1,150*l.*, and that only for a few months. For that outlay I got eight per cent. per annum, and had at the end of the lease over 900*l.* of profit, after selling off everything and some things at a considerable depreciation. But during that period I had paid for a clerk and a steward 770*l.*, by which amount the profits would have been swollen had I been, as I easily might have been, both clerk and steward. In any event the salaries paid these *employés* would have sufficed to administer operations of three times the extent. Supposing, then, the operations to have been of three times the extent (and I would not recommend

anything less), the results, even with my bad luck in years and my personal inactivity, would have been eight per cent. return for capital and 4,000*l.* clear profit at the end of ten years.

Devoting oneself personally to the work, and having the advantage of cultivating rich soil, the return ought to be two-fold. It must be added that living at the farm is very inexpensive. A farmer feeds from his flock and his barn *without cost*.

The subjoined table of yields during seven years will give a good idea of the results of the culture, and I am within the mark in saying that land in the plain of the Messorie would have given double as much. It will also demonstrate, in a very evident way, what the years of drought were through which I had to pass; but I must add that years of similar distress had not previously been experienced during forty years. When I left Cyprus two years of my lease had still to run, but the system of accounts was so thoroughly established that the whole machinery continued to work during my absence just as it had done when I was present. My friend Mr. Baird rendered me great service in representing me and controlling the operations.

Table representing the actual yield of Grain and Cotton at the Farm of Pyla during seven years (per acre).

Year.	Wheat. Bushels.	Barley. Bushels.	Year.	Watered Cotton. Cotton in Seed. ¹	Unwatered Cotton. Cotton in Seed. ¹
1867-68	15.08	20.80	1868	1237.60 lbs.	381.13 lbs.
1868-69	15.00	22.00	1869	1244.15 „	464.35 „
1869-70	15.10	7.21	1870	1067.47 „	—
1870-71	15.68	19.68	1871	1002.40 „	485.07 „
1871-72	15.02	24.86	1872	1170.40 „	421.45 „
1872-73	15.88	7.00	1873	160.40 „	—
1873-74	14.10	28.88	1874	633.36 „	331.66 „

If the returns which I have just exhibited do not suffice to tempt European agriculturists (and perhaps they may not, for our Australian Colonies certainly present superior advantages in climate and soil), they at least prove beyond a doubt the prosperity which the Cyprian farmer may certainly hope for with two conditions of his existence changed. *First*, having at his disposal capital at a reasonable cost of say ten per cent. per annum; and, *second*, deliverance from abusive taxation. I say *abusive* taxation, because in my experiences all the ordinary taxes, such as "Dime," and the personal taxes of my servants, were paid. To the peasant-farmer the profits

¹ 3½ lbs. of cotton in seed make 1 lb. clean cotton.

which I have shown are only a small part of his gains. The wages which I paid for servants would have been earned by his own family, the animals which he bred and reared for nothing would have paid for all extras, and the economy of minute personal supervision would have proved of enormous advantage. There is, therefore, an absolute certainty of the future prosperity of our new subjects in Cyprus, which will soon raise the island to a degree of wealth as great, and perhaps greater, than it ever knew in its palmiest days. If Englishmen are not tempted to settle there, Orientals from the neighbouring countries will, and the experience of a past, now 2,000 years gone by, will be repeated, when Phœnicians from Syria and Greeks from the West settled and prospered in the land.

We may safely presume that under British rule the peasant-farmer is assured of deliverance from abusive taxation. It remains to be seen how the other change is to be effected, namely, the placing at his disposal capital at a reasonable cost. I do not forget that British rule has not yet been able to procure this advantage for the Indian subjects of Her Majesty. But the position in Cyprus is different. The island is nearer the seat of British

capital, and capitalists may have more courage in risking their hoards. Still immediate attention should be drawn to the subject.

I have pleasure in saying that my experiences in Cyprus prove that the Cyprian peasant is a good debtor. Of some seventy villagers in Pyla, to whom I made constant advances at twelve per cent. interest per annum, all, with hardly an exception, repaid me capital and interest, notwithstanding the sufferings of two years of drought. They prospered to such an evident degree that whereas I found the village sunk in debt, and in the greatest misery, I left it prosperous and cultivating a much larger extent of land. In order that advances to the peasant may be safe, title-deeds must be sure, mortgage simple, and land easily realisable. The first two of these essentials it will doubtless be the care of the British Administration to attain as early as possible, and the third will follow as a necessary consequence of general prosperity. It will be essential to interest British capital, and offer it a basis so sound and sure as may inspire it with confidence, for the greater the confidence which can be inspired the cheaper will be the rate at which capital can be attracted. It is too soon to enter into detail on this question, and these pages are not the place to

do so in, but I have no hesitation in saying that it will not be difficult to devise a simple and efficacious system to satisfy both the British capitalist and the Cyprian landed proprietor.

The key to the variations in the agricultural prosperity of Cyprus is to be found in its rainfall, and consequently this point deserves the most attentive consideration. I was enabled to make interesting observations upon the subject, and had I remained longer it was my intention to establish at Nicosia, Limasol, Paphos, Carpas, and Kyrinia, rain-gauges, in order to have an accurate record of the fall at the chief positions in the island. For the Turkish Government such records would have been of immense value as a sure guide in the farming of "Dimes," as an examination of the rain-fall gives positive indications as to the state of the grain crops and the water supplies. This point will certainly not escape the attention of the new administration. The cost is only a few shillings for the gauge, and its record is very simply kept. In my experience the hygrometer and the rain-gauge are the chief essentials to useful scientific observations in Cyprus. The former prepares you for rain, the latter records it when it comes. The first and highest reward which was promised the Jew for

obedience to the Mosaic law was that he would receive “the rain of his land in his due season—the first rain and the latter rain;” and such an assurance was indeed a promise of the highest temporal prosperity. The “first rains” are the autumn rains, and the “latter” those of spring. Other rains do, and are required to fall in the interval between autumn and spring; but with the autumn rains the farmer sows, and the spring rains fill his garners.

The peasant farmer watches with anxiety the arrival of the “former rains,” and he is only satisfied when he can say that the earth is “chortasmené.” This state is attained when, in ploughing, the stock of the plough finds no dry soil. With that a good seed-time is assured. From observation I ascertained that three inches of rain falling either within the course of a few days, or, if in a longer time, during moist weather, will suffice to make the soil “chortasmené,” and this is the first point to be watched. Such a fall of rain by the middle of October has its dangers, because a long stretch of dry, hot weather may succeed, which will parch the too-early sprouted corn, and prevent the farmer from enjoying a long moist seed-time. The following table of the rain-falls, with their dates during the years 1869-70,

1870-1, 1872-3, and 1873-4, will exhibit two good years and two years of distressing drought.—

1869-70.		1870-71.		1872-73.		1873-74.	
Date.	Inches.	Date.	Inches.	Date.	Inches.	Date.	Inches.
1869.		1870.		1872.		1873.	
Oct. 10 to 1870,	4.00	Sept. 15	.10	Oct. 21-23	1.10	Oct. 15	.45
March 4		Oct. 13	1.00	Nov. 6	.40	Nov. 16	.90
" 7	.40	"; 27	.75	"; 9-20	.75	"; 18	.20
April 17...	.50	Nov. 27, 28	2.10	1873.		"; 26	.20
		"; 29, 30	2.90	Jan. 31	.40	"; 27	.25
		Dec. 3-10	1.50	Feb. 4	.62	"; 29	.10
		1871.	.75	" 7	.20	Dec. 1	.20
		Jan. 6	.20	" 18	.50	" 8	.30
		"; 9	.15	" 20	.20	"; 18	1.30
		"; 13	.05	Mar. 16	.25	"; 19	.40
		"; 16	.10			"; 26	.30
		"; 28	.50			"; 27	.20
		Feb. 17	.20			1874.	
		" 23	1.00			Jan. 1	.15
		March 3	.75			"; 2	.20
		"; 10	.30			"; 12	.60
		"; 14	1.00			"; 30	1.30
		"; 23	.25			Feb. 3	.50
		April 13	.05			"; 5, 6	1.10
		"; 14				"; 10 ...	.20
						"; 27, 28	.40
						March 7, 8	1.00
						April 15-22	2.60
						May 2	.50
						"; 3	.10
Total ...	4.90	Total	13.65	Total	4.32	Total	13.43

The statistics of the two bad years speak for themselves—the soil never was “chortasmené,” or saturated, in fact both “former and latter rains” failed. In the good years of 1870-71 the “former” rain was

the more beneficent, and in 1873-74 it was the "latter rain which was the more bountiful. "To be forewarned is to be forearmed;" a careful observation of the circumstances of the rainfall will enable a provident Government in large measure to avert the sufferings which have hitherto been consequent upon a bad year. The peasant-farmer who is not under the tyranny of an impatient creditor, sells only one-third of his disposable grain from the threshing-floor—another third he will sell when he is assured of a good seed-time, and the remaining third when the latter rain of spring has come in abundance. The British administration should so act with the grain which it will receive in kind, as payment of Dimes. Two thirds of it should be retained in the chief seats of the district until a good seed-time is assured for the coming year, and the remaining third should only be removed after the succeeding crop is positively declared to be good. The result will be that all transport of grain in the event of a year of drought will be obviated, and the grain most suitable for seed will be retained in the district. In the year 1869-70 I gathered only a trifling amount of seed, and the grain was so small that it had no apparent consistency in it. But my steward said, "Keep it, as if it were gold." Most of our neighbours ate the

little they reaped, and when seed-time came they had to buy in the market foreign grains from Thrace and Caramania,—grains accustomed to a far greater rainfall than that of Cyprus. *We* saved our puny grain, and less than a bushel went to an acre. The foreign grains flourished until spring, but the ears did not fill well. In many localities they were quite a failure, even in a good year for Cyprus. *My* crop was exceptionally fine, both in straw and ear. This proves the advantage of retaining Cyprus grain for all the wants of the island. Instead of this collection of the Dimes in kind by the Government being a disadvantage, it may prove a great blessing in the hands of an intelligent administration. Great attention is requisite in the storage of grain, but in this matter Cyprus presents exceptional advantages. Buildings constructed of sun-dried bricks, and covered externally and internally with gypsum, are constructed rapidly and at a moderate cost. No better construction can be had. The houses are warm in winter and cool in summer. The sun that has been broiling our poor soldiers under canvas would in a few weeks have prepared sun-dried bricks sufficient to shelter them all comfortably.

CONCLUSION.

IN the preceding pages I have endeavoured to give a fair and impartial account of the past and present of Cyprus. The island has known many masters and paid homage to nearly all the great conquering dynasties of the past. Their object was ever either dominion or gain. But it is *now* united, under the beneficent sceptre of the Queen of England, to a rich and generous people, whose aim in its acquisition is neither empire nor profit, but the diffusion of the blessings of civilization and of the elements of an enlightened progress. With a population docile and peace-loving, and a Government which emanates from neither a military nor a dynastic despotism, but from the paternal solicitude of a nation whose watch-word is *Freedom, Justice, and Tolerance*, it needs no prophet to foresee the future prosperity and enviable happiness of both the Mohammedan and Christian populations of Cyprus.

AMEN !



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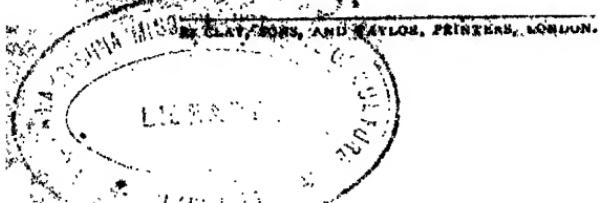
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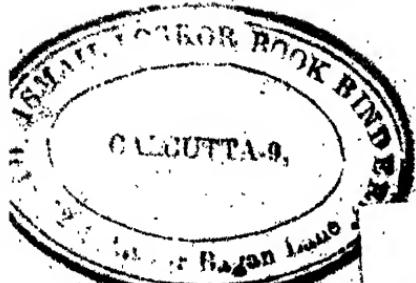
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